The Catholic Guardian.

"I BELIEVE IN ONE HOLY CATHOLIC AND APOSTOLIC CHURCH."

VOL. I. SAN FRANCISCO, JULY 6, 1872. No. 17.

Topics of the Times.

THE HEALTH OF THE HOLY FATHER.—We learn from the loyal Roman newspaper that the Pope's health is very good, in spite of sinister rumors to a contrary effect industriously circulated by the organs of the sub-Alpine party. If the fact of the Holy Father's perfect health required confirmation it could be found in the following telegram from the London *Daily News*' special correspondent in the Eternal City :—The Pope is slightly indisposed, but He continues His receptions and is in good spirits."

THE COMING MAN IN FRANCE.—Duke d'Aumale, whose recent speech, in the French Assembly, has created a profound sensation throughout Europe, is thus described in a London paper :

He has the aspect of a military man. His frock-coat is buttoned up to the neck, just allowing the red ribbon to be visible. He rests his two hands on the marble of the tribune, a little separated; a slight leaning forward, favored by the position of his arms, serves to punctuate his discourse. His voice is clear and full, and every word reaches the ear, the tones being agreeable and well sustained. He rather converses than harangues. Following the example of English statesmen, he utters, in simple language, what he wishes to say, like a man of the world, accustomed never to seek for phrases, but to speak without embarrassment. He had no papers or notes before him. He drops his eyelids like a conversationist who does not aim at effect, but endeavors to explain his ideas without keeping his audience waiting. His speech was a real success.

VARE, LEGIONES REDDE! — The *Opinion Nationale*, of Paris, has the following, with reference to the recent debate in the French Assembly, wherein, after a withering attack upon semi-infidel Cæsarism, by the Duke d'Audiffret-Pasquier — noticed some time ago in THE GUARDIAN — the *coup de grâce* was given to Bonapartism :

"Give us back our legions, give us back our glory, give us back our lost provinces !"

"Either you had arms ; and then, wherefore those forty-eight army contracts a week after our first disasters? or you had not arms ; and then, why did you declare war?"

The empire will never recover from the effects of those two withering denunciations, Messrs. d'Audiffret-Pasquier and Gambetta. Bonapartism is finished, conquered, crushed in the person of its most formidable champion ; and, that no doubt might remain, M. Rouher and his friends voted for the *ordre du jour motive*, which ratified the decision pronounced by the Commission ; they themselves countersigned the order which branded them. The expiation is complete ; and it would, indeed, be useless cruelty to dwell upon the point.

EUROPEAN LIBERALISM. — From a late number of *La Civiltà Cattolica* we translate the annexed, expressly for THE GUARDIAN :

The aim of modern Liberalism is to subjugate to its tyrannical domination all peoples, in order to unchristianize them, in order to make them a herd of brutalized beings like those over which Tiberius, Nero, Caligula, and Domitian exercised their brutal power. These men-beasts, who trod on the neck of a brutalized people, are the ideal which modern Liberalism is endeavoring to reproduce in order to reform the human race after their own image and similitude. In view of this, it has invented the modern right—the essence of the most ignoble and infamous tyranny — a right which substitutes the brute force for reason, self-interest for justice, lies for truth, a right which intends to put GOD out of the world, and bury JESUS CHRIST and His Church in the catacombs, a right which puts the flesh and voluptuousness in the place of the spirit and virtue, a right which enchains the people in the name of liberty—finally, a right which, by a logical and historical necessity, begets the reign of the Commune, which, but a year, ruled Paris, and has, for its public ministers, assassination, incendiarism and pillage.

CARLOS SEPTIMO.—The following interesting details are translated from the Spanish correspondence of the *Courier de France* : "On leaving Andouin, May 23, and having reached Allegria, I met a battalion of Biscayan volunteers. I followed them for an hour, when suddenly I heard six o'clock strike from the church tower. It was the Angelus. The band halted, knelt and recited the Angelic Salutation. On advancing I recognized VII kneeling by the Commander-in-Chief. He was dressed in a deep blue tunic and wore a white cap. He changes his cap according to the battalion which he heads. If it be a Navaresi, it is red—if Biscayan, white—if Alavese, blue, etc. After a few moments of fervent prayer the men rose. They then made preparations to pass the night. Soon a number of kettles were smoking, and the repast was in full activity. The King sat upon the bare ground like the rest of them, and shared their meal. I was soon invited to join them, and we passed a cheerful evening together, during which I was struck by the loveable and gallant bearing of the King."

THE ALLIANCE BETWEEN ITALY AND GERMANY.—The real motive of the eccentric route to Berlin, taken by Prince Humbert, has not transpired. His Royal Highness, accompanied by a brilliant military suite, had got as far as Milan, when, one morning, the Romans were startled to hear of his arrival at their own railway terminus. He remained with us a few days, openly stating his intention to take part in the Statute Festival, and then as suddenly repaired a second time to Milan. His Royal Highness had a long conference with M. Visconti Venosta, who is said to have been at his wits' ends in consequence of very embarrassing telegrams from M. Nigra, at Paris, and from the great Chancellor, at Berlin. An ultimatum from the latter is believed to have decided the Royal godfather, and the Prince and Princess of Piedmont are now in a position fully to appreciate the disinterested hospitality of their Potsdam and Berlin hosts. The *Libertà* gives a long description of the christening gift taken with him by Prince Humbert. It includes some magnificent jewelry, set by the first artist in Rome, and is worthy of the position of the donor and of the occasion on which it was offered. Princess Margaret's present to the Crown Princess is equally regal; a sumptuous bracelet, also of Roman workmanship, valued at seventy thousand lire. Much has been said, for and against, the, at least, nominally Catholic Prince of Piedmont, standing as god-father at a Lutheran Baptism. Perhaps the *Unità Catholica's* allusion to the baptism of Napoleon's Imperial Prince is the most apposite remark yet made—"Promises of help and protection accompanied the invitation to part in the ceremony at Notre Dame ; when Napoleon's interest seemed to require it, the Temporal Power was relentlessly abandoned to its enemies. Prince Humbert purchases a Prussian alliance by his pliancy ; let him beware lest the staff he hopes to lean on prove even more frail."—*Roman Correspondence.*

THE SOCIETY OF JESUS.—According to certain accounts the Jesuits, in the event of their being driven out of Germany, are making preparations to settle at Namur as their head-quarters, and of drafting off their German subjects to their Belgian houses.

BISMARCKISM AND CATHOLICITY. — At a sitting of the Federal Council, on Tuesday, a Draft Bill was adopted authorizing the police authorities to forbid members of the Society of Jesus, or of any kindred society, to reside in any part of the Empire even if they possess rights as natives. The necessary instructions for carrying out this measure will be issued by the Federal Council.

AN ANGLICAN ORGAN ON THE CATHOLIC QUESTION IN PRUSSIA.—The London *Guardian* says :

The position of things reminds us of the "*quatenus per legem Christi licit*" of our own Reformation. And Prince Bismarck is, evidently, quite capable of reproducing in his dealings with the Bishop of Ermeland our own Henry VIII dealing with the English Houses of Convocation. Neither the genius of this century, nor probably his own disposition, will carry him the lengh of beheading and hanging ; but his phraseology indicates an intention to be effective.

CARLIST CHIEFS.—The London *Tablet* says :

One remarkable feature of the present Carlist movement has been the character of the men at the head of it; some of them are any thing but political adventurers, and have sacrificed a great position to the interest of their cause. The Marquis de Valdespina, for instance, is the possessor of very large estates in Biscay and Estremadura, and, although he has four children, and is said to be worth one hundred and twenty thousand pounds sterling; and to him, also, failure of course, means ruin. The Marquis de Valdespina is described as stone deaf, so deaf that even cannon make no impression on his tympanum, but his local knowledge of the provinces of Biscay and Guipuzcoa is said to have made him invaluable as a guerilla chief. Intelligence received by some of the English papers represent him as one of those who have accepted the amnesty, but this requires confirmation.

A QUAINT LEGACY.—If the following remarkable will which appeared in the *Gaulois* is not true, it is at all events such a good invention as to deserve to be true :

A Capuchin friar (says that paper), well known in the Faubourg Saint-Jacques, where he fed nearly a hundred poor persons by alms collected by him in the Faubourg Saint-Germain, has just died, leaving as his whole inheritance his breviary, frock, cord, a volume by M. Thiers, and a wallet. Among his papers was found the following singular will :—"I bequeath : 1st, to the Abbe Michaud, my breviary, because he does not know his own ; 2d, to M. Jules Favre, my frock, to hide his shame ; 3d, to M. Gambetta, my cord, which will prove useful one day round his neck ; 4th, to M. Thiers, his own work, that he may read it over again ; and 5th, to France, my wallet, because she may shortly have occasion for one to collect alms."

THE PAPAL SUCCESSION. — The *Independance Belge* publishes a despatch from Rome, dated June 2, to the effect that "it is stated that to provide for the case of the death of the present Pope, the Italian Government has entered into confidential negotiations with the Catholic powers which have the privilege, in conclave, of excluding any particular Cardinal, that they may not exclude those who are deemed to be conciliatory. In receiving M. de Kubeck, the Pope gave him to understand that he could no longer be received at the Vatican, if he continued to have relations with the Italian official world." The daily organ "of world-wide circulation" informs us that "a Secret Bull has been issued with reference to the election of a successor to the Pope on the death of Pius IX." Another journal of a very large circulation, the *Gazette Universelle d'Augsbourg* is solicitous about the Papal succession, and being prematurely anxious to arrange what shall be done on the death of the Holy Father, asks, "How if it should happen that a valid election could not take place ?" But the *Gazette* is equal to the emergency, and replies to its own query—"The obsolete organization of the Roman Catholic Church would be done away with, and there would arise National Churches of the Catholic Faith ; in Italy, in Spain and in Germany these would naturally form themselves without difficulty or violence." Straws serve to show the direction of the wind, and this suggestion may have come from the terrible Chancellor, but we can hardly suppose that even the *Gazette Universelle* expects its German readers to swallow such nonsense.

THE VILIFIER OF THE CATHOLIC HIERARCHY OF IRELAND.—Judge Keogh, though nominally a Catholic, is a Freemason !

THE CATHOLIC MOVEMENT IN SPAIN.—The French authorities at Bayonne have arrested Uncta, a Carlist Deputy from Biscay, as well as Ochoa, also a Carlist, and formerly a Deputy. They will be interned. It is stated that Spain will demand their expulsion from France. The railway has been out near Irunzun.

A BLASPHEMING JEWISH JOURNALIST ON THE SITUATION IN ITALY AND GERMANY.—In an article in a late number of the *Libertà*, very appropriately headed "Italy and her ally the Devil," Signor Arbib's period runs as follows : "Bring back from Berlin, oh Prince ! one of Satan's claws, or, at least, as having from Mephistopheles' bituminous horn ; for thine Italy feels that she has more to revere and to learn in one German devil than in all the angel-guardians of the Vatican."

A LIKELY HYPOTHESIS.—A correspondent of the Jewish *Libertà*, an infamous sheet published at Rome, reproaches the Italians with their indifference in religious matters. Among other luminous examples set forth for our edification, the writer enlarges upon the interest taken in England in High, Low and Broad Church controversies, while the anti-Infallibilists have not even the chance of a patient hearing south of the Alps. Assuredly Exeter Hall would never have given the miserable Loyson, formerly known as Père Hyacinthe, the icy cold reception he was greeted with at Rome. People surmise that Arbib's serious correspondent is Père Hyacinthe *in propria personâ*, or, at the very least, some one else having a beneficial interest in the proceeds of the "Old Catholic" lectures at the Argentina Theatre. The hypothesis is more than likely.

THE CATHOLIC CHURCH IN GERMANY.—According to the statistics that have been collected and printed in the official organ, the *North German Gazette*, there are, in Prussia, ninety-seven religious orders of men and congregations, containing, in all, 1,069 members. Of these there are 11 houses of the Jesuits, with 160 members, and 5 convents of Redemptorists, with 69. In Bavaria, there are 71 Communities, composed of 1,045 members, and in the Grand Duchy of Hesse Darmstadt 4, with 29. The entire number of female Orders and Associations, in Prussia, 626 establishments, with 5,586 *Réligiéuses*, or about 1,800 above the number in 1865. Bavaria has 188 establishments, with 2,533 members. The Communites of males are mainly under the control of superiors of Italian nationality, though there are a number with French Superiors. There is no doubt, there has been an enormous increase of priests and Religious, and Catholic ecclesiastics generally, in Germany of late years.

THE WORSHIP OF GOD.—If it were possible, we would build our churches of marble, our roofs of cedar, our altars of gold. The most elaborate beauty of design, the most exquisite finish of workmanship, should be bestowed as a labor of love upon our sanctuaries. Nothing tawdry, mean, vulgar, domestic, fanciful or secular should be seen even in the humblest. Everything should be solid, grave, simple and enduring ; for what is majestic, may be simple ; what is simple, may be majestic ; and simplicity, when grave, solid, and as generous as poverty can afford, bears a true proportion to the majesty of Him whom the Heavens can not contain, and in whose sight "the stars are not pure." And this brings us to the subject of to-day. We have upon us ihe burthen of maintaining the worship of God, and the sanctuaries of His presence. For this work we depend, as you know, altogether upon your piety and generosity. The Catholic Church in England has labored to rear once more, by the side and under the shadow of our ancient and noble churches, its own simpie and humble sanctuaries. We do not hanker after the external beauty we have lost. We have an inward glory which outshines all beauty of lifeless form and empty structure. To make our churches somewhat less unworthy, to keep them in seemly state, to provide what is needful for the altar, this is our chief effort ; often an effort almost beyond our strength.—*His Grace Archbishop Manning's Pastoral.*

Literature, Science and Art.

"INUNDATE THE COUNTRY WITH GOOD LITERATURE."—*His Holiness Pope Pius* IX.

— An actual *pièce de circonstance* is about to be represented at the Theatre Italien, Madrid, for Verdi's *Don Carlos* is to be played forthwith. Will Amadeo occupy the Royal box ?

— Late Chilian papers announce the discovery of important mines of coal in that country, especially along the Gulf of Arauco, near the mouth of the Carampangue River. According to an official report, one of these veins is five feet thick, and is estimated to contain four million tons of coal.

— The well-known Lantern of Demosthenes, in the park of St. Cloud, near Paris, destroyed by the Prussians during the war, is about to be rebuilt, as before. It is the exact reproduction of a small marble edifice at Athens, purchased by the Capuchin friars, and casts of which had been brought to Western Europe.

— Two well-known nebulæ, H. iv. 45 Geminorum, and H. iv. 37 Draconis, which have been examined and described by Earl Rosse and by Sir John Herschel, have been made the subjects of a careful examination by M. d'Arrest, who has published an interesting statement respecting them in the *Astronomische Nachrichten*, and given some very remarkable spectroscopic analyses.

— An Arab journal, published at Constantinople, *El-Gawaib*, announces the publication, in that language, of an encyclopædia, similar to those which exist in Western Europe. This work is to appear periodically, at Beyrout, under the title of *Dictionary of Conversation*, and will run to about 150 parts, containing articles on geographical localities and biographical sketches of distinguished men, either Arab or of other nations.

— A new work of Albert Durer, "The Assumption of the Holy Virgin," has been resuscitated by the German painter, Ov Cornill, and the art dealer, Herr Prestil. The work was executed in 1510, after two and a half years' work, for James Heller, a Frankfort merchant. Only a portion of the picture, which was painted in tabiets, has been found, but the Stadel Institution has commissioned the well-known artist, E. Kilmsch, to restore the picture, as studies for the various heads are to be found among Durer's numerous drawings.

— As Italy is so very rich, and by no means heavily taxed, or near bankruptcy, she has thought fit, or rather her Government has, to increase expenses, by ordering the following white marble statues for the greater embellishment of the Pincio, or public promenade : Massimo d'Azeglio Savonarola, Arnold of Brescia, (!) Cavour, (!) Giusti, (!) Gioberti, Giovanni da Procida, (!) Porcari, Leopardi, Ugo Foscolo, Meratta, (!) Bruno, Daniel Manin, Machiavelli, and Serpi ! ! Martin Luther is to have a statue in the Capitol,

— A London contemporary of June 15th, in a critical notice of *Discussions and Arguments on Various Subjects*, written by Dr. Newman when an Anglican and Fellow of Oriel College, Oxford, thus speaks of Dr. Newman's earlier works. The Advent Lectures on Antichrist, which were printed as the 83d "Tract for the Times," and the 85th on "Holy Scripture in its relation to the Catholic Church," form the next in order, each being characterized by the peculiar incisiveness of the writer's style of reasoning, the latter being the most important paper in the volume. Under the heading of "The Tamworth Reading Room," we have seven letters addressed to the Editor of the *Times*, in 1841, under the signature of "Cotholicus," writen to show the fallacy of a speech of the late Sir Robert Peel, in which the speaker asserted that Useful Knowledge led to every kind of moral blessing. Of the seven, the first letter proving that "Secular Knowledge without Personal Religion tends to unbelief," may be studied with advantage by many of our Secularists of the day. "Who's to Blame?" is a question Dr. Newman as "Catholicus" put in the columns of the *Catholic Standard* at the time of the collapse of our military system during the Crimean war

Dr. Newman never disguises his thorough John Bull nature and spirit, but at the same time he does not hesitate to show up those weaknesses and foibles of Englishmen which too often lead to such utter breakdowns as those of that lamentable period, when rivers of blood flowed in vain, and good men perished by the thousand to no purpose but to show the world the individual bravery of the race and the utter incapacity of its Government. "An Internal Argument for Christianity," is the title of an article written by Dr. Newman to refute the mischievour statements to which the author of *Ecce Homo*, gave vent to his unholly work. The paper appeared in the *Month* for July, 1866, and has not yet lost its value as a defence of Christianity.

Ecclesiastical.

THE CHURCH IN THE UNITED STATES.

DIOCESE OF LOUISVILLE.

HIS Grace the Most Rev. Archbishop Purcell, of Cincinnati, arrived at Louisville, last Tuesday. He is stopping at the Bishop's house on Fifth Street. His long and arduous labors, so useful to the Church of Christ, have not yet deprived him of the health and vigor of his younger days. He will be engaged every morning this week in the Cathedral, in conferring orders upon the students of the seminary. The following gentlemen will be ordained priests on next Friday: Messrs. Crowley, Drury, Melody, Connor, Dillon, and Murphy, the last named a member of the Carmelite order of Paducah. On next Sunday the Most Rev. Archbishop will confirm in the Cathedral, and at St. Patrick's and St. Michael's. We pray God that this venerable soldier of Christ may be spared yet many years to battle in the cause of truth. The newly-ordained priests will officiate in the following churches next Sunday: the Rev. Dr. Drury at the Cathedral, the Rev. Mr. Melody at St. John's, the Rev. Mr. Crowley at St. Patrick's, the Rev. mr. Dillon at New Haven, and the Rev. Mr. Connor at the Seminary. *Catholic Advocate, June* 20th, (Louisville).

DIOCESE OF NEW YORK.

THE announcement that Archbishop McCloskey was to preach, attracted large numbers on Sunday, the 16th ult., to St. Patrick's Cathedral, which was filled to overflowing with a devout and attentive congregation. High Mass was celebrated by Very Rev. Father Starrs and the sermon preached by the Archbishop, from the gospel of the day, the fifth chapter of St. Luke, from the first to the eleventh verse, detailing the narrative of the miracle of the wonderful haul of which fishes were taken by the disciples, at the command of Jesus, who spoke from Simon Peter's boat. The Archbishop said: "The gospel of the day leads us naturally into a train of thought which is in happy unison with the subject which it will be my duty to call your attention to to-day. You are aware that the offerings this day will be directed, in common with the contributions of all the faithful in the city and arch-diocese, to the relief of the Holy Father, the Pope, whose trials and captivity, in the inscrutable providence of God, are still permitted. These offerings are not intended merely to minister to his many temporal wants, but are to be a token of filial love and affection to the august head of our most holy Church, and of attachment to his person, and through him the most Holy See, which is the See of Peter. By a singular coincidence, the gospel of this day speaks of Peter, his bark, and his zeal in the service of his Master. The beautiful narrative foreshadows the intimate relations which were to subsist between the Son of the living God and his chosen apostle, Peter, and even a token of the foundation of the holy office Peter was to establish, which was to guide the destiny and the hopes of the Church in all ages. There were two boats on the lake, but the gospel tells us it was into the one of Peter that Jesus entered, the one from which he preached to the people and performed His wonderful miracle. What must have been the feelings of surprise, delight, mingled wonder and awe which sat upon the faces of those gathered around, as they watched the stupendous proceeding! They saw that He that came among them was a man, but a man clothed with more mortal authority and power than any who had preceded Him. Notwithstanding all they saw, they did not comprehend all that the scene took in. They did not understand that the little bark of Peter was a type of the Church, and the little lake of the great ocean of life; that on that ocean would be launched a statelier and a nobler craft, with Peter at the helm, directing, guiding and controlling, and that the multitude of fishes taken into the boat were symbolic of the hosts of men who would be gathered into the Church. To the disciples, however, our Lord particularly revealed himself; He gave them instructions to preach, to baptize and to administer the sacraments, but on Peter he enjoined more particular duties. To him were committed trusts and charges that none of the others received. His name was changed from Simon to Peter, which signifies a rock. "For thou art Peter, and on this rock will I build My Church, and the gates of hell shall not prevail against it." The other Apostles perceived and acknowledged the superiority of the chosen Apostle, and comprehended that he was clothed with a more sacred office and invested with a higher prerogative than they.

"When the day of Pentecost came, and the Holy Ghost descended, Peter commenced his work. He preached as Jesus, the great invisible Head of the Church, and as the result of his preaching multitudes were gathered into the fold of Christ. From Jerusalem the Gospel spread to Ephesus, and from Ephesus to Rome, and thence to the isles of the sea; and so the Church was organized on the plan of its Divine Founder, and a system given it which was to remain with all ages. Peter, as the man, might die; Peter, as the representative of the Church and the vicar of Christ, never dies; and in that city which has been made eternal by the holy office he left, a long list of unbroken successors have maintained his splendor and his fame. For three centuries succeeding the first establishment of the Pontificate, the Popes sealed their faith with their blood, and counted no glory greater than to lay their bodies in the Vatican beside the bones of the glorious Peter. The work spread in spite of persecution, until all Christendom looked to the Apostolic See at Rome for direction and guidance; to it all disputes were submitted, both of doctrine and practice, and the hearts of the faithful were as much bound up with the Popes in the Catacombs as they were with their successors, seated in the more than triumphant chair of Peter. The test of a Catholic's devotion came to be measured by his devotion to the Holy See, and none deserved the honored name of Catholic who were not in constant communication with the vicar of Christ on earth. The whole history of the Church is the history of Peter and his successors, and is inseparably connected with them. It is true, heresies and schisms did arise in the early history of the Church, but it was not until the sixteenth century, and our later and so-called enlightened ages, that any attempt was made to overthrow the authority of the Holy See, and the principle on which the Church was founded. In the days of the so-called Reformation, Luther rebelled against the authority of the Pope, but held to the Bible and the divinity of Christ. But progress went on, and his followers and successors said: "Away with the Pope, we want the Bible;" and then, "Away with the Bible, let us have religion without it;" and then, "Away with religion, away with the divinity of Christ, let us have science, let us have power, let us have money"—and these are the idols that the men of the nineteenth century bow down to. But, although this deluge of human reason, sin and impiety continues to surge and break over the surface of the globe, there is one ship which rides securely on the waters, lashed to the rock on which it is founded, and buoyed up by Divine assistance, braving all the dangers and the billows that threaten it. That bark is the Catholic Church, and those within her can look out upon the dark waters with a feeling of thankfulness and security. Oh, let faith be deeper and deeper in your hearts, and your devotion will be the greater to Peter's successor, the persecuted but glorious Pontiff at Rome. He is the Holy Father, and you are his children, whom he daily prays for and loves. Let your offerings be worthy of him and of yourselves. He has more than once presented his thanks to this church diocese for its generous support; give him an opportunity to do so again. To-morrow he enters upon the twenty-seventh year of his Pontificate, one of the most glorious in the annals of the Holy See. And let your prayers and contributions sustain him in the dark hour of his affliction.

DIOCESE OF BALTIMORE.

THE Rev. John McElroy, S. J., the venerable nonogenarian, is now at Georgetown College. Save a weakness in his lower limbs and failing vision, inevitable in this powerfully-built clergyman at his advanced age, he looks remarkably well, being, seemingly, as robust as at any time for the past ten or fifteen years. His memory is remarkably tenacious, and in conversation he discourses fluently of events that transpired here sixty or even seventy years ago, naming localities, persons and incidents as readily as if they related to our own day. Father McElroy was, we believe, the first pastor of Trinity Church, in this town—at least, it is nearly sixty years since he was ordained a priest, having been born in 1781. Since his arrival, many persons have been to the College to pay him their respects, and congratulate him on his prolonged existence, after a career of great usefulness. — *Georgetown Courier.*

DIOCESE OF CHARLESTON.

THE Very Rev. John Moore, D. D., succeeds the late Dr. T. Bermingham as Vicar-General of the Diocese of Charleston, S. C. Dr. Moore is a native of Ireland, and was educated in the celebrated College of the Propaganda, at Rome, where he passed the severe examination before the professors of that institution, and had the degree of Doctor of Divinity conferred upon him. In this college he was also ordained a priest in the year 1860, and soon after, in the same year, he came to Charleston. Dr. Moore is well known and highly esteemed in that city. He is a theologian of eminent ability, and of most correct knowledge in both moral and dogmatic theology; and his appointment as Vicar-General by Bishop Lynch has given general satisfaction throughout the diocese.

THE CHURCH IN ENGLAND.

DIOCESE OF SALFORD.

THE Festival of Corpus Christi was celebrated, as usual, with great pomp and splendor by the community at Stonyhurst College on Thursday, the 30th ultimo. and the event proved a great source of attraction to thousands of persons from the neighboring country. The preparations at the college in respect of decoration and beautifying, had this year been carried out ona scale far surpassing, in grandeur, those of any previous years. Flags floated from almost every window, streamers were carried from one window to another on the whole length of the upper stories, and a large national flag was hung between the two towers at the summit of the building. At the principal gates had been erected a triple arch of very handsome design; the arch spanned the gateway, and was supported on each side by streamers of foliage running along the whole front of the college grounds, and relieved at intervals by supports, at the summit of which were placed small flags. The supports of the arch were adorned with evergreens, and on the spans were wrought Scriptural mottoes. There were fixed up, each side of the walk leading to the front entrance, streamers of evergreens, relieved in like manner to those on the front. Over the doorway was placed a very handsome design, made of foliage, from the top of which floated several small flags. Behind the college, leading from the playground into the building, was another very handsome arch, of Oxford design, or square pattern. In the centre of the erection was placed a cross, the whole being covered with evergreens. From the extremeties, flags waved in the breeze. At each side of the arch there were placed shrubs, trees and flowers, and on each side of the walk, from the arch to the doorway, were streamers of evergreens, relieved with supports, bearing small flags. In other parts of the college-grounds there were decorations of like nature. On the east end of the bowling-green a very handsome altar had been erected, and as a work of art and skill this structure was especially attractive. The altar was approached by a large staircase, the steps being covered with carpeting. The temporary structure was of handsome design, the altar-piece being very beautiful. From the summit of the Tabernacle there floated flags; several very pretty supports on each side were erected, and on these, also, were flags. On each side, shrubs, trees and flowers were very beautifully arranged. A temporary pulpit was erected on the north side. The appearance of the whole arrangement was exceedingly pleasing, especially during the service in the afternoon.

Crowds of persons began to gather about the college front shortly after 2 o'clock, to witness the procession. About 3 o'clock, the Sacred Host having been taken from the Tabernacle by the officient, the Rev. Father Purbrick, rector, the hymn *O Salutaris* was sung by the choir, accompanied by a brass band. Subsequently, the hymn *Pange Lingua* was chanted to the Gregorian tone, the musical effect being very grand. The appearance of the procession was, in every respect, imposing. The banners were very costly works of art, and were beautifully adorned, the fringes being of gold and silver. The children belonging to the Guilds looked very pretty, the little girls being neatly attired in white, and wearing wreaths of flowers and large veils. The boys wore sashes, with collars and crosses. The Rev. Fathers were attired in very costly robes, handsomely adorned. The music rendered on the route of the procession, principally Gregorian, was very good. After leaving the church the procession moved through the gardens, a hymn being chanted on the way, and the public were then permitted to follow. On arriving at the bowling-green the processionists halted, and were arranged in front of the altar. The Rev. Fathers occupied the staircase, the philosophers knelt in front, on the ground, and the rest of the processionists were arranged on each side, the whole being carried out very admirably by the master of ceremonies. The Rev. Rector placed the Sacred Host in the Tabernacle, and it was then covered in front, a hymn being chanted during the while.

The Rev. Father Fitzsimon then ascended the pulpit, and delivered an address on the subject of the Festival.

The procession then moved from the bowling-green through the play-ground and the college, round the front of the building, and back again to the church, chanting a hymn on the way. The Blessed Sacrament, which, during the route, had been carried under a very handsome canopy, held by four philosophers, was then deposited in the Tabernacle. The *Tantum ergo* was sung by the choir, and was followed by Benediction of the Most Holy. The cannon, situated in the play-ground, was fired in honor of the event on the procession leaving the church, leaving the bowling-green, coming in front of the college, and reëntering the church. — *Preston Guardian.*

DIOCESE OF BIRMINGHAM.

ON Saturday, the Feast of St. Phillip Neri, the founder of Oratories, was celebrated by High Mass, in the morning, at the church in Hagley-road. At the conclusion of the Holy Sacrifice took place the solemn procession of the holy relics of the founder Saint through the church and house, during which the *Iste Confessor*, the *Deus Tourum*, and the *Ave Maris Stella* were sung. The relics were then deposited in front of the Altar, and were kissed, first by the clergy, and then by the members of the congregation. The *Lauda Jerusalem*, by Anfossi, followed, and the service concluded with the *Gloria*, from Mozart's Mass No. 12. Among the laity present were the Duke of Norfolk and Lord E. Howard.

On Friday evening, the 31st ult., a Latin play was performed at the Oratory by the senior class. The play selected was Terence's *Phormio*, expurgated for the use of boys. There was a large and distinguished audience, including among them the Duke of Norfolk and Sir Adam Bettlestow. The prologue was recited by Mr. F. Anderton, and the characters were cast as follows: Davus, Sparrow; Geta, Pope; Antipho, S. Limeon; Phædria, W. Anderton; Demipho, Howard; Phormio, Dallas; Hegio, Kane; Cratinus, E. Simeon; Crito, Hodson; Chremes, A. Morgan; Sophrona, F. Morgan; and Nausistrata, Ricardo.

Of the acting we need not speak with that generosity usually extended to amateurs. A fair and candid criticism would be strongly in their favor. The dialogue was kept up for two hours and a half with spirit and energy, and with scarcely any hesitation. Fancy repeating Latin for two hours and a half! The parts had evidently been all well studied and well learned. They were played with discrimination and judgment, and in a manner that showed a keen appreciation of the conception of the various characters. To give honor where honor is due, Pope's Geta should be specially mentioned, as should the Demipho of Lord Edmund Howard, (a brother to the Duke of Norfolk) the Phormio of Mr. Dallas, and the Antipho of Mr. Simeon. Geta had a most difficult part, and he had certainly the heaviest portion of the dialogue, but never once was there any flagging, and he played in a manner that many "professionals" might be proud of. Bearing in mind the age of the actors, the whole performance was a credit to them. Messrs. Synyer and Gilmer's band occupied the orchestra.—*Birmingham Morning News.*

THE CHURCH IN IRELAND.

DIOCESE OF DUBLIN.

HIS Eminence Cardinal Cullen, Lord-Archbishop of Dublin, presided at a meeting of the clergy of the Diocese of Dublin, held at St. Kevin's Chapel, on June 6th, with the object of taking into consideration the judgment of Mr. Justice Keogh. The meeting was densely crowded by the clergy of the diocese, both secular and regular. His Eminence opened the business with a brief address; after which, the Very Rev. Canon Forde read a protest, addressed to the Catholics of Dublin, repudiating the statements of Mr. Justice Keogh, and vindicating the principles and teachings which his judgment had assailed. Subjoined is the text of the manifesto:

DEAR BRETHREN:—A great scandal has come upon us. A judge—a professing Catholic—clothed in the ermine of calm reason and mature wisdom, is reported to have uttered from the judgment seat words of fiercest insult—words which have roused up the sleeping monster of bigotry through the empire, which have been echoed back to us from England in menaces of renewed persecution, which have brought disgrace on the cause of justice, and filled the friends of discord and disloyalty with unutterable joy. The wise policy of England's statesmen had done much to rear up a throne for justice on the affections of the people of Ireland. The events, however, of the last few days have well-nigh shattered that throne, by rousing into almost unprecedented indignation the feelings of a whole nation. Statesmen may devise wise laws, but the hands of an indiscreet man may, by one act, if not repudiated, shiver into fragments the tablets on which they are inscribed. For centuries, the bench whence justice between man and man, and between the subject and his sovereign, was supposed to be administered, was regarded by our people as the stronghold of their oppressors. Habit had, in some sense, inured them to insult and injustice from its occupants. Better times, however, came round, and the seat of law gradually arose before the nation's eyes as the seat of impartial justice too. But words of passion which have lately come forth from it have done much to awaken in the minds of the people the memories of wrongs which they were willing to forget. None except those who are thoroughly conversant with the inner feelings of the Catholics of Ireland, can sound the depths of the indignation which, at this moment, fills the bosom of the nation. They felt, to a man, that the laws of decency had been violated in order that their reverence for religion might be wounded. They feel that by the unjustifiable language of a public officer, paid by their industry to administer justice, their religion has been blasphemed throughout the empire. We are not called on to canvass the merits of the decision in which the late investigation in Galway terminated; it may be the stern logical outcome of the evidence brought forward, or it may be the very reverse. With this inquiry we are not now engaged—we will leave to others the task of criticising that decision, if criticism be called for; but while we disclaim all intention of reviewing the conclusion to which the Judge arrived, we must enter our most solemn protest against the outrage on all propriety, implied in the most unbecoming language which the reports of the public journals put into his mouth; and we do protest against these reported words as calumnious misrepresentations, by which it is attempted to be established that the priesthood of Ireland is prepared to prostitute the most sacred institution of religion to the unworthy purpose of low political intrigues. In the strongest terms which the sanctity of the place where we stand will allow, we resent the tone of this harangue, replete, from beginning to end, with insults to the religion and honor of our people. There is nothing so holy and sacred in our eyes that may hope to escape the sacrilegious invasion of this wild effusion. The Holy Father must be sneered at, the national priesthood must be maligned, the discipline of the Church in the Confessional must be distorted; the unhappy cleric who is dragged before this tribunal must be mimicked to cause amusement for his enemies — the hereditary enemies of the people's faith and liberty must be eulogized as something more angelic than her sacred things.

It is not our business to defend the political actions imputed to some of our clerical brethren, neither is it our right to sit in judgment on their conduct. Indiscreet zeal may have carried a few of them beyond the line of decorum, but surely it is a question open for discussion which of the two is the more unpardonable — the priest in the heat of an angry, contested election, in which he believed the independence of his flock was assailed—yielding to an impulse, if you will—or the ermined Judge in the delivery of a solemn judgment, surrendering himself to almost a paroxysm of vituperation. The cassock is judged to be defiled; surely the ermine is not quite unstained. If the priest is to be relegated to obscurity and political silence for his indiscretion, is the judge to go unquestioned? If altar denunciations are censurable, as most unquestionably they are, is the temple of justice exactly the place to hear the foulest epithets, hurled from the very seat of justice, on the heads of men to whom the people look with respect, and in whom they repose their entire confidence? The learned Judge, to whom the public journals attribute this speech, is generally believed to be a Catholic: as such he is brought under the most solemn obligation to go to confession, at least, once a-year. A man so learned as he, must, unquestionably, have made himself thoroughly acquainted with the discipline of the Church in reference to the administration of the Sacrament which he is expected to approach periodically. He must well know that nothing necessarily falls within the precept of a confession but mortal sins, and those circumstances which change the species of a sin by adding to it the guilt of another mortal transgression. He must be well aware that the penitent who is truly disposed has a right, founded on justice, to receive absolution from the ministers of this great Sacrament. He must know that the Roman Ritual strongly imposes on the priest the duty of abstaining from all curious or useless interrogation. He must know that all theologians teach that when interrogations are put by the confessor, they must be "moderate, discreet, and opportune." He must know that these rules of theology carry with them no trivial sanction. Yet, with all this knowledge, and basing his judgment on a solitary case which was not judicially established, and which no one believes, he stigmatizes an entire Church in the following outburst: "Parliament is still sitting, and the Ministry and the Legislature should know that the Catholic Clergy, represented by the Rev. Mr. Cohen, meant to use the confessional for purposes of electoral intimidation."

Which of the two shall be more admired—the great

zeal of the Catholic or the legal acumen of the judge? One priest in Ireland is accused, but most certainly not convicted, of the intention of converting the confessional into a political engine; therefore more than two thousand clergymen, who labor unceasingly and zealously in the cause of religion, will trample under their feet the most sacred ordinances of the Church, will despise the well-considered decisions of theologians—or, in other words, expose themselves to eternal damnation—to procure the return of a candidate for Parliamentary honors, perhaps a stranger, or differing from them in religion, whom they never saw before, and from whom they can never receive the slightest favor. And this is the reasoning of an educated man who could afford to jeer at the mistaken pronunciation of an overworked country priest—a priest to whose ears the fading language of Ireland is perhaps more familiar than that in which his censor poured out his insult. But the most illogical conclusion must, for sooth, be correct, because, although the priests "clustered in Court thick as leaves in Vallambrosa," not one of them came forward to contradict the statement. Little wonder, indeed, that men who disbelieved the whole story would not voluntarily come forward to expose themselves to treatment of felons, or perhaps to be threatened by the Court with incarceration for contempt.

The judge, in his impetuous zeal against the priests of his native country, seems to have completely forgotten that to this very priesthood, so maligned, Ireland mainly owes her liberty and he himself his enemies. Can he forget that the nationality of Ireland meant simply the Catholic Church. Can he forget that it was in the sanctuary alone the sacred fire of love of fatherland was preserved, awaiting better times, when it might be brought forth to burn more freely? Can he forget that if our countrymen were kept from sinking into a state of barbarism under the feet of their cruel oppressors, it was the hunted priests who, wandering in caves and mountains, sustained the fainting spirit of that nation, and animated the people to persevere in their trust in God, and in hope for their country? Does he forget that the man who struck from the limbs of his fellow-countrymen the last galling fetters of slavery was never ashamed to proclaim that without the priesthood of Ireland the cause of liberty, even in his hands, must have failed. And surely he must remember that the great liberator of his country bowed down before the authority of that Church his giant intelligence; that he was docile to Her authority as the simplest peasant of the land. Why? He has seen liberty contended for by revolution, and to his clear vision it was evident that liberty without religion means slavery the most intolerable. He knew that the Church of God was the only authority which could at once brave the folly of the people and the tyranny of the despot. He knew that in the East, where the Church had been overturned, hopeless slavery, benighted infidelity, and unblushing immorality had firmly, perhaps unshakably, established themselves. He saw an Ambrose issuing from the sanctuary to reprove for his cruelty a mighty emperor who heard from all others naught but adulation and encouragement. He found an Anselm and a Thomas A Becket confronting tyrannic rulers, who sported with men's liberties as they did with the game of the royal forests. He saw, in his own beloved country, a Hurly and a Plunkett proudly contending to death for the cause of true freedom, and he knew that there was not a hamlet in Ireland which had not sent to Heaven a cloud of witnesses to the glorious truth that the Church of God is the child, not of the bondwoman, but of the free; and that while She, and She alone, can wean away dark messengers of paganism, infidelity, and barbarism, She only can shelter and nurture to full strength that liberty which, coming blessed from Heaven, truly makes men free. All this surely must have passed from the judge's memory when he makes the strange announcement to the world that the Church had taken Her stand against the country, and that the priests of Ireland had conspired against the liberties or the people.

But the painful anomalies of this strange judgment are not yet exhausted. When this learned judge has tired himself in reviling the priesthood of his country, he betakes himself with equal good will to lavish his unmeasured praise on things and men most antagonistic to every Catholic sentiment. The novelist who made it his study to paint Irish priests as ideals of buffoonery and ignorance is his particular friend.

The proselytising nobleman, distinguished by active hostility to the liberty and creed of his dependants, is a model of Christian virtues; mixed marriages, and their necessary results, indifferentism in religion, are heaven-descended means of establishing concord and domestic happiness. The godless University, struck with barrenness by the anathema of the Church, must be for him a centre of light and heat, under whose benign influence this desert land of ours is to become a blooming garden. One might well imagine that these outrages on the feelings of a Catholic country would have satisfied the most unbounded appetite for insult; but the compound is not sufficiently bitter. There stands in the records of Irish woes a name which at once expresses all that is hateful, odious and cruel—Cromwell, the regicide Cromwell, on whose head rests the blood of a monarch through whom the Royal line has come down to our present Queen, must be taken up as a demigod by the judge who sits behind her Majesty's commission—the man who made the streets and churches of our towns flow with torrents of innocent blood; the man who depopulated the land so that over twenty or thirty miles of country scarcely a trace of human life could be found—the man who transported in thousands the children of our race to do the work of slaves upon the island of Barbadoes—the man who made this kingdom almost a desert. This man—regicide, hypocrite, and exterminator—must be held up in a public court as an object for the admiration of our people. But it would not meet the views of the learned judge merely to outrage a Catholic nation by proclaiming the merits of a fierce and cruel persecutor of their religion and their race; he must insult the memory one of its noblest sons by dragging him forward as a eulogist of a blood-stained enthusiast. Edmund Burke, an admirer of Cromwell, whom he calls a 'great bad man,' and of whom, among other things, he writes, 'I do not say—God forbid—that the virtues of such men are to be taken as a balance for their crimes, but they are some correctives to their effects!"

To make the whole proceedings consistently incomprehensible, the place selected for the strange display must be the capital town of a province every acre of whose surface was moistened by the tears of the gentry of Ireland, exiled from the wealthier quarters of the kingdom to make room for the mercenaries of a cruel tyrant; and the unwilling auditors of this strange harangue must surely have felt humbled by its utterance. But, although this judgment has for the moment wrought mischief, good—great good—will come forth from it. It has already drawn out the indignation of the whole kingdom against the insult offered to the national pride as to the religious convictions of the people; and when the great battle of Irish education is to be fought, our countrymen will then remember that one of their own flesh and blood and religion, through the withering curse of a hostile University, was prepared to act a part from which we firmly believe the honest instincts of a Protestant-born man would make him shrink. We must not conclude without putting on record our firm conviction that courts of justice in Ireland will not retain the respect, or command the confidence of our people if men capable of thus insulting all they hold venerable and holy are allowed to preside on their benches.

The following resolution was proposed by the Very Rev. Dr. Quinn, P.P., and seconded by the Very Rev. Arch-deacon Dunne, P.P., Castle Dermot, and was unanimously adopted:

Resolved, That the address just read be adopted by this meeting as expressing the feelings of the clergy of this diocese on the judgment reported in the public journals to have been delivered by Mr. Justice Keogh on the Galway election petition.

THE CHURCH IN FRANCE.

DIOCESE OF PARIS.

WE translate, with some abridgement, from *Le Monde*, an account of the cure of a boy named Andrew D——, residing at Paris, at the chapel of the Jesuit Martyrs of the Commune. Andrew had been afflicted for two months with a nervous affection, which contracted the extremities of his limbs, and made him unable to walk or even to stand, and deprived him of sight and of hearing. The best medical and surgical aid was had recourse to, but without effect; his sufferings were great and the disease was evidently reaching the vital organs. At this stage of his illness the boy formed a wish to make a Novena to the Jesuit Fathers. It was readily seconded by his friends, and on the last day of it, the 28th of April, he was carried to hear Mass at the Mortuary Chapel, and laid, not without considerable suffering, on two chairs and propped up with cushions. When the celebrating priest ascended the altar, after the *Confiteor*, kissed the altar-stone, and said the accustomed words—"We pray Thee, O Lord, by relics of Thy Saints, which are here," etc., he felt that a miracle was being wrought. The boy, too, felt that he was cured. He, however, remained quiet from respect to the divine service, but at the Gospel he threw off the rug that was over his legs, and stood upright. He walked home from the chapel, walked about all day, showing himself to his friends and neighbors, and walked to the chapel again in the evening to attend Benediction. His malady is totally gone; his face has changed its expression, and now bears the stamp of perfect health, and no symptom has re-appeared.

DIOCESE OF ORLEANS.

THE following speech of Mgr. Dupanloup, delivered in the National Assembly at Versailles, reflects renewed lustre upon the name of the famous Bishop of Orleans:

GENTLEMEN:—It is with extreme hesitation I approach this tribune at this moment. But I call to mind what Fenelon said to Marshal de Villars, and I accuse myself, I a poltroon, for approaching a war question.

I know with what brevity I should speak at the present moment, in a debate on a subject which has so long occupied the most competent among you. And after the discourses of the distinguished generals whom we have heard, and which the Assembly counts within itself, I will only speak of two points which the experience of my life has made known to me.

Besides, I, a Bishop, could not regard with indifference that which so essentially concerns the French youth, the moral life, the intellectual life, the civilizing destinies of France—that which is called the character and the genius of France.

Not that I am opposed to obligatory service. No! It is beautiful, it is grand to see the whole youth of a nation defending the nation, defending that which, in the language of nations of heart, is called the hearths and altars (loud applause).

Yes, it is beautiful, it is grand that what is weak in the nation—the women, the children, the aged fathers, all that which constitutes the hopes, that is to say all the affections of nature and of faith—should be defended by the young and manly part of the nation.

And whatever may have been said yesterday, I, likewise, from the bottom of my heart, evoke the God of armies (applause on the right). But is that a reason that I should really wish that the nation should be under arms continually? And must we, because we have been conquered by a nation wholly in arms, thoroughly imitate all its proceedings?

It is said that the Prussian nation is the first in the world. No! no! that is not correct. Let it be first in artillery, let it be the first in the world for a quarter of an hour—that is quite possible; but the first nation in the world! no! no! a hundred times no! Something far different is wanting before a nation can be first in the world; it is not force and science alone that are necessary; goodness, delicacy, and generosity, above all, are necessary; these are what make a nation first in the world. Prussia may be a great arsenal and a camp; it is not the first nation of the world; I can never admire Prussia; I know its proceedings in war too well.

I admire Conde conquering at Rocroy, with 22,000 men; I admire Bonaparte conquering at Marengo, with 26,000 men; but I could not admire the spectacle of a whole nation pouring down upon another! No! I can not admire it.

I repeat that I have too deep a recollection of the proceedings of the Prussians in the late war, and of their pitiless hardness. I remember, on the other hand, what was said, in 1848, by one of our illustrious men: "The society where every one would be a soldier would soon become a society of barbarians, (loud applause on the right.)

A voice on the right.—"That is perfectly true."

Mgr. Dupanloup.—With this system you would not regenerate France; you would cause it to degenerate still more and more.

The Bishop then spoke of the different studies necessary that young men should know, and he concluded as follows:

After this there is something more sacred than the intelligence; it is the soul, it is the conscience, it is the heart of the French youth. God save us from seeing the race of heartless spirits multiplied, the race of soulless men increased, and I do not speak of the materialists alone.

I speak also of the race who, believing they have a soul, live as if they had it not. Well, then, it is necessary to guarantee liberty of conscience to all those youths whom you will call under the flag, and you will call them all! It is necessary that this liberty of conscience may be really, seriously and absolutely guaranteed.

A religious nation is always the nation where there is most heroism, and the last war has given proofs of this—proofs which are sufficiently convincing; for I do not think that religious men have been the last to fulfill their duties as soldiers and as heroic soldiers.

The fathers of families are willing enough to give you the blood of their children; but not to give you their souls. It is necessary that, when these children shall return to their parents, and that it will be asked of them: "What have you become?" that each of them may be able to answer: "Reassure yourselves; I have accomplished my duties; you made me a Christian; I am so still."

Correspondence.

[SPECIAL CORRESPONDENCE OF THE GUARDIAN.]

ROME, June 15th, 1872.

CARDINAL HOHENLOHE'S excuse for not returning to Rome is the sickness of his nephew, son to the Prince of Ratisbon. It is not for us to judge his Eminence, as long as the matter remains undecided by those in authority.

All good Catholics here are scandalized at the very idea of the Prince Royal standing as god-father to a Protestant—and such a Protestant, too; but what can we reasonably expect from the son of the Usurper?

The reception the heir to the throne has, together with Princess "Margherita," received in Prussia, surpasses all expectation, and not without good reason. May we not look upon a joint course of persecution against the Church as the probable, if not the prearranged consequence of this sacred performance. Certainly, the open and unheard-of persecution, actually taking place in Germany, is the prelude of what we may expect from Bismarck, though the Emperor may be led to it rather against his will.

The Rev. M. Luennmann, army chaplain at Cologne, has been notified, through Monsignor Namszanowski, of a Papal brief ordering him, the chaplain, to cease all divine service in the church of St. "Panta leone," under threat of excommunication. You must know that this church has been handed over, by the government, to the old Catholic party, without any reason, unless it be that of aiding a schism in the Church. The Prussian government has brought the Bishop before the tribunals, and forbidden his Vicar-General from acting in his place. This may be called even-handed justice and freedom of action under rather exceptionable circumstances.

As the warm weather is coming on, it has been decided to postpone, to a better time, those numerous receptions that have, of late, been daily taking place at the Vatican, in the Ducal Hall. Still, some unusual exceptions may be made to the rule, should reason call for it. His Holiness is exceedingly well, though, as usual, he is reported, by his enemies, to be on the brink of death.

Count De Bourgoing (French Ambassador at the Papal Court) is giving great satisfaction to the Catholic party which, as a necessary consequence, means that he is hated and put down as a mere fool by the governors in Rome.

Another instance of the most diabolical hatred against holy things, by those who are at Rome, is evinced in the following fact: Close by the church of St. Thomas there is a way-side altar, where a small cross has been put up for the veneration of good Catholics. The pious custom of kissing the sign of salvation excited the nerves of the Piedmontese, who, without any more ado, removed the cross; but the cross was put back by the people, and watched in the bargain. The consequence was, one of the letter-carriers of the new sort snatched the cross as one day he passed by the spot accompanied by a set of his comrades; however, he was caught in time, and made to restore the cross from whence he took it. He did so, but, immediately afterward, tried to overpower, with the aid of his companions, the intrepid Catholic who had taught him to respect the cross. In the struggle that ensued, the letter-carrier was badly hit by a stiletto, whch is likely to cost the life of this Piedmontese ruffian.

Ratazzi, the leader of the opposition in the Piedmontese House of Representatives, is trying to get into power by aiding the left in carrying into effect the law by which all religious orders in Rome will have to be suppressed. The last royal speech said, in terms clear enough, that no such thing would be done: but I presume it was only meant to throw dust in the people's eyes. Should such a sweeping law of suppression be carried into effect, all the so-called mother houses will become the property of the State. So that the Jesuits, for instance, who kept their general in Rome at the common expense of the whole order and for the good of all its members spread all over the world, will have no right to a standing-place in the Eternal City, where all the business of the order was transacted by the approval of the highest ecclesiastical authority of the Church. Again, the large and numerous confraternities that are employed by the Pope in carrying the important work of the whole Church as, for instance, those employed in the verification of relics, the publication of heretical books and other ecclesiastical matters, each and all of these confraternities will lose their establishments that, from time immemorial, have been left to them by the piety o fthe faithful all over the world. It would, then, become a matter of impossibility for the Pope to govern the Church, for, without such confraternities, he is debarred from knowing the wants, or acceding to the wishes of 200,000,000 of children he has scattered over the face of the earth. And I am told, on very good authority, that all the riff-raff of the revolution, all the most bitter enemies of our holy religion, are bent on aiding Ratazzi in this shameless destruction of the Catholic Church.

The fearful contest that is waged in the Spanish Peninsula is attracting the notice of all, and none more so than that of Catholics, who are groaning under the yoke and tyrany of our oppressors and vilifiers. Don Carlos is still, and ably, holding his own against Amadeus' regiments. Desertions from Amadeus' side are continually taking place, and this, as a matter of consequence, does away with any temporary advantages that he may be gaining over his opponents. Don Carlos has been slightly wounded and has had to part with two fingers, no great loss, indeed, over which Amadeus' party need boast. But, as a matter of fact, the latest positive news is showing the dread and alarm of the Usurper's son. Serrano must leave the field of battle to assume the direction of affairs at Madrid, where Amadeus can not get any one to help him out of his difficulties; and, in order to be able to do so, he (Serrano) has acquainted the world with the news that the Carlists have submitted, willingly and of their own accord, to the fair terms he has meted out to them. This is as false as it is ridiculous. Nothing of the sort has taken place. The Carlists have spurned the offers of submission that Serrano offered them, and, from that very fact, have learned, with certainty, that they are unconquerable in the field, and can exact whatever terms they choose to demand before laying down their arms. At Orate, no less than 3,000 men, from Navarra, have presented themselves at the town hall and have demanded the giving up to them of all arms, ammunitions and moneys. I will here subjoin the following interesting particulars about the genealogy of Don Carlos, taken from L. Dussiez of Paris:

"The royal family of the Bourbons in Spain has for its head Philip of France, Duke of d' Anjou, second son of the great Daulphin, and son of the son of Louis XIV. He became king of Spain in 1700; after that Louis XIV had accepted the will of Charles II, and was recognized in Europe, in 1713, by the treaty of Utrecht that put an end to the wars of succession in Spain. Philip II died in 1746, and to him succeeded his son Don Carlos that was king of the two Cicilies, and left their crown to his son Ferdinand IV to succeed to Philip II in Spain, where he assumed the name of Charles III. Charles III had several children; among them, we will mention Charles IV, his successor, and the *Infante* Don Gabriele, from whom, descended *l' Infante* Don Sebastiano of Bourbon, and of Braganza, father of five children that live to this day together with their father. This second-born branch has remained aloof from the convulsions that have now disturbed Spain for forty years. Charles IV becoming king of Spain in 1783, at the death of his father, Charles III was, at first, th ally of Napoleon, becoming, afterward, his prisoner. He abdicated, in 1808, in favor of his son Ferdinand VII, and died in Rome in 1819. Among the numerous children of Charles IV we will mention Ferdinand VII, his successor, and Francisco di Paola, whose posterity still exists. Ferdinand VII, becoming king in 1808, was, too, a prisoner of Napoleon, and did not reign till 1814. He died in 1833, leaving two daughters, Isabella II, Queen of Spain till 1868, and Donna Maria Louisa, Duchess of Montpensier. Isabella has abdicated in favor of her son, Alphonsus XII. Ferdinand VII, in order to leave the crown to his daughter Isabella, abolished the Salic law established in France by Philip V. Don Carlos, brother to Ferdinand the VII, protested against this decision, and took the crown under the name of Charles V. He sustained a tremendous war against Isabella II and her mother Christina, Regent of Spain, which terminated with the fall of the Carlists. In 1845, Charles V renounced his right in favor of his first-born child, Charles V, took the name of Count of Montemolin, and died in 1855. He left three children, Charles VI, John III and Don Ferdinando Maria, that died in 1861, without heirs. Charles IV, called, also, by the name of the Count of Montemolin, died, without children, in 1861, transmitting his rights to his brother, Don Juan, that took the name of John III, but he renounced, in 1868, in favor of his eldest son, Charles VII, the present man. With regard to Don Francisco di Paola, who died in 1865: he is the father of Don Francisco d' Assisi (husband of Isabella) and of the Duke of Siviglia, Don Enrico, who was killed in a duel, by Montpensier, in 1870, leaving three children behind him.

SOME German professors have perpetrated an elaborate practical joke at the expense of France, by starting the theory that their own *Kutschkelied* is not only Indo-European, but Semitic, and more. They have, accordingly, produced a number of originals (that is, translations of the German) in other languages—Icelandic, Lithuanian, Sanscrit, Arabic, Hebrew, Ethiopian, etc., and in cuneiform characters and hieroglyphics. The French *savants* of the *Revue Critique* have taken the joke in good part, but have pointed out to their Teutonic brethren that before professors translate a jocose poem into any language, they ought to know that language, and that—to pass over mistakes in French, Provençal, Sanscrit, etc.—the way to compose in Egyptian is not to find the equivalents of some German words in Egyptian, and write them down in the German order. That a line of the Germano-French version of the poem means exactly the opposite of its original is also looked on as an error of judgment.

OUT of the three hundred and three "colleges" in the United States, two hundred and sixty-five are supported by religious denominations. Of these the Catholics have fifty-four, Baptists forty-eight, Methodists thirty-two, Presbyterians twenty-five, Congregationalists sixteen, Episcopalians sixteen, Lutherans sixteen. These institutions contain about three thousand instructors, and nearly fifty thousand pupils.

MOUNT VESUVIUS, it is said, has been so much distorted from the internal convulsions from which it has lately suffered, that it would hardly be recognized by its most intimate friends. Its familiar outlines have been changed, and new gorges, precipices and protuberances appear all over its surface.

The Catholic Guardian.

F. DILLON EAGAN, Proprietor and Editor.
H. GERALDE, Associate Editor.

"WHOSOEVER WILL BE SAVED, BEFORE ALL THINGS IT IS NECESSARY THAT HE HOLD THE CATHOLIC FAITH, WHICH FAITH, EXCEPT EVERY ONE DOTH HOLD ENTIRE AND INVIOLATE, WITHOUT DOUBT HE SHALL PERISH EVERLASTINGLY. THIS IS THE CATHOLIC FAITH WHICH EXCEPT EVERY ONE BELIEVES FAITHFULLY AND STEADFASTLY, HE CANNOT BE SAVED."—Creed of St. Athanasius.

CALENDAR FOR THE WEEK.

Day of Month	Day of Week.	JULY.	Office.	Color.
7	Su	7th Sunday after Pentecost. The Most Precious Blood. 9 less. and com. of Sund. in L. and M. In 2 Vesp. com. of Sund. and foll.	d2cl.	R.
8	Mo	St. Elizabeth, W. Vesp. of same.	s. d.	W.
9	Tu	Of the same. Vesp. of foll.	fer.	G.
10	We	Seven Brothers, M. In 2 Vesp. com. of foll.	s. d.	R.
11	Th	St. Pius, P. and M. Vesp. of foll. com. of SS. Narbor and Felix, M.	s.	R.
12	Fr	St. John Gualbert, Abb. In 2 Vesp. com. of foll	f.	W.
13	Sa	St. Anacletus, P. M. Vesp. of foll. com. of prec. and Sund.	s. d.	R.

THE VOICE OF THE HOLY FATHER.

"PROVIDENCE SEEMS TO HAVE GIVEN, IN OUR DAY, A GREAT MISSION TO THE CATHOLIC PRESS. IT IS FOR IT TO PRESERVE THE PRINCIPLES OF ORDER AND OF FAITH, WHERE THEY STILL PREVAIL, AND TO PROPAGATE THEM WHERE IMPIETY AND COLD INDIFFERENCE HAVE CAUSED THEM TO BE FORGOTTEN."—*Letter of Pope Pius IX, in* 1851.

"We urgently beseech of you to assist, with all good will and favor, those men who, animated with spirit and possessed of sufficient learning, are laboring and publishing books and journals for the defense and propagation of Catholic doctrine."—*Encyclical of Pope Pius IX, in* 1853.

"Leave nothing untried by which our holy religion and its salutary teachings may more increase in the United States, and unhappy wanderers may return to the safe path."—*Letter from Pope Pius IX, to the Prelates of the United States, in* 1855.

A CARD FROM THE ARCHBISHOP.

TO THE REVEREND CLERGY AND LAITY OF THE ARCHDIOCESE OF SAN FRANCISCO:

Many of you have already learned, no doubt with pleasure, that FRANCIS DILLON EAGAN, for many years a minister of the Protestant Episcopal Church, has lately renounced Protestantism and embraced the Catholic faith. In a public lecture here, he, in eloquent terms, gave his reasons for such a step. DR. EAGAN has resolved to devote all his energies and abilities to the cause of our holy Religion, and to the spread of Catholic doctrine; and to this end he has started a paper, THE CATHOLIC GUARDIAN, to be devoted exclusively to Catholic interests. As its Editor, he proposes to visit the several parishes of the Archdiocese, and expects the co-operation and assistance of the Catholic clergy and laity.

I am sure you will give him a hearty welcome, and render him every assistance in your power to get a large number of subscribers, which alone can make the new paper a success.

✠ JOSEPH SADOC ALEMANY,
ARCHBISHOP OF SAN FRANCISCO.

SATURDAY, JULY 6, 1872.

CONFIRMATION.—His Grace the Archbishop will administer the Sacrament of Confirmation, in the Church of the Holy Cross, on Sunday next, 7th inst.

DIABOLICAL DIPLOMACY IN GERMANY.

THE policy of the cabinet of Berlin, like the Liberalism of Turin and Madrid, is devilish to the core. Flushed with Protestant victory, on the field of Sadowa, over the Catholic Imperialism of the House of Hapsburg, and intoxicated with the more recent humiliation, by the Prussian arms, of the leading Catholic power of Europe, the Chancellor of the newly-constituted German Empire has openly declared war against the Church of GOD. The "red rain" that has deluged the fields of France, while it has yielded a rich harvest to the guardians of the Rhine, and invested with the Imperial purple of the German CÆSARS the chief of the House of Hohenzollern, has washed away the ancient landmarks of Catholic freedom in the Teutonic Fatherland and the conquered provinces of France. Both in Germany and in Alsace and Lorraine, Prince VON BISMARCK, emulating the sinister policy of England in Ireland, would gild the iron rule of *Regere Imperio Populos* by a bribe to the Catholic conscience. In Ireland, Sir ROBERT PEEL founded the Godless Queen's colleges to debauch the Catholic loyalty of the ever-faithful island of the West to the Holy See. In the provinces torn from France, the University of Strasburg has been opened, under the personal auspices of Prince VON BISMARCK, with a splendor seldom displayed under the niggardly system of Prussian statecraft. To be sure, according to the last number of the London *Saturday Review*, the French indemnity is flowing like a golden river into the annexed provinces. "They are, in the first place, to receive about six "miillions sterling, to compensate them for their "losses. Strasburg will rise up from its ashes fairer and grander than ever, and it is not in the heart of man not to see some merit in officials who "have got six millions to distribute." The new Rector of the University is, moreover, a bigoted Protestant, at the head of a corps of Infidel Professors, while, as is matter of notoriety, the Protestants have long been, in Alsace, a small minority. The money, we are told, coming out of France, will be used to animate the lagging spirit of the Catholics by a gentle and skillfully-administered bribe. We read in our London contemporary:

In the late war, the number of the Southern troops (for the most part Catholics) were not in proportion to the population, and in the distribution of the indemnity the obviously fair course to take was to give grants to the different Governments in proportion to the sacrifices they had actually made. A portion of the indemnity is to be distributed, not in accordance with services rendered in the late war, but in accordance with the total of the population. South Germany will thus get, it is reckoned, about a milion sterlling more than it ought properly to do, and with this encouragement South Germany is ready to set earnestly to work, and to send the due number of men into the ranks of the national army. When a French war of revenge is talked of, it must not be forgotten that the indemnity which will, during peace, make the French taxpayer pay more, will also make the German tax-payer pay less; and so far as wealth is an element in military success, this difference will be continually and silently operating in favor of Germany.

Those who have watched the course of events in Germany since the Franco-Prussian war that closed so bloodily under the walls of Paris, are aware of the ruthless anti-Catholic policy that animates Prince VON BISMARCK'S Administration. Under the new penal code, devised at Berlin, Catholic missions have been prohibited, all Catholic associations and lay organizations have been declared dangerous to Prussian institutions, and the right of expelling Bishops and priests from Germany has been claimed by the Lutheran secular power. The appeal of the Prussian Prelates against the encroachment of the inalienable rights of the Church by the Ministry of State has been treated with high-handed insolence by the Imperial Chancellor. Bishops have been rudely called to account by the State department of Public Worship for an alleged contravention of the Prussian law, supposed to be involved in the "major excommunication." Thus, Mgr. KREMENTZ, the heroic Bishop of Ermeland—the Lion of the Fold of Judah, in Germany—has been threatened with pains and penalties for vindicating the Canon Law in the case of the obstinate heretics, Drs. WOOLLMANN and MICHELIS. In self-respect, the illustrious prelate, Mgr. VON KETTELER, Bishop of Mayence, has been compelled to resign his seat in the Reichstag. With an Apostolic zeal and fervor worthy of the Cardinal-Archbishops of Valladolid and Dublin—and, we may be permitted to add, of our own beloved and revered Archbishop—whose several Pastorals will be found in to-day's impression of THE GUARDIAN the Archbishop of Cologne and the Prince-Bishop of Breslau have, in eloquent language, enforced the authority of the Church. Oblivious of the liberal policy of the great FREDERICK, of Prussia, and of the Empress CATHERINE of Russia, who, when the degenerate kings of Spain and Portugal clamored for the suppression of the Society of JESUS, professed their readiness to afford an asylum in their dominions to the glorious sons of St. IGNATIUS, Prince VON BISMARCK has, after the ignoble fashion of the infamous POMBAL, the vile DE CHOISEUL and the wretched woman known as Madame DE POMPADOUR, been content to allow his Imperial Master to play the *rôle* of the profligate LOUIS XV of France—a strange part, surely, for the descendant of FREDERICK THE GREAT, the redeeming feature of whose reign was, that, with regal magnanimity, rare in his time, he discerned the shining virtues and profound learning of the Company of LOYOLA. Nor does it mitigate the flagrant injustice of the German Chancellor, in carrying through the Reichstag a measure for the expulsion of the Jesuits from the Imperial territory, when it is borne in mind that, among the supporters of the latest and darkest measure of Prussian tyranny were to be found nominal Catholics like Herr FISCHER, the assailant of the dogma of the Immaculate Conception, who styled the Jesuit Fathers the "Prætoreans of Rome;" Herr VON FALCK, the Minister of Public Worship, and Prince VON HOHENLOHE, the brother of the Cardinal of that name—craven minions of unscrupulous power, more deadly to religion than bigoted heretics, or even blaspheming Jews. Of similar stripe are KEOGH in Ireland, LANZA in Italy, SERRANO in Spain. As slavish janissaries of the Evil One, their types may be found in the Jansenistical scoundrels of Port Royal.

——"Questo misero modo
Tengon l'anime triste di coloro,
Che visser senza infamia e senza lodo.
Mischiate sono a quel cattivo coro
Degli angli che non furon ribelli,
Ne fur fideli a Dio ma per se foro
Cacciarli i ciel per non esser men belli,
Ne lo profondo inferno gli riceve,
Ch'alcuna gloria i rei avrebber d'elli."
Ed io: "Maestro, che e tanto greve
A lor che lamentar gli fa si forte?"
Rispesi: "Dicerolti molto breve.
Questi non hanno speranza di morte,
E la lor cieca vita e tanto bassa
Che 'nvidiosi son d'ogni altra sorte.
Fama di lor il mondo esser non lassa:
Misericordia e giustizia gli sdegna,
Non ragionam, di lor, ma guarda e passa."*

* DANTE, *Cant. III.*

THE SATANIC SCHOOL OF STATECRAFT IN SOUTH AMERICA.

IN imitation of the hellish malignity of Savoyard Liberalism in Spain and Italy, anti-Catholic terrorism rages, with fiery fury, in the Spanish American Republic of Guatemala. Some months ago, a treaty was concluded between that miserable caricature of a Republic and the sister sovereign States (*proh pudor!*) of Nicaragua, Honduras, and San Salvador, among the obligations whereof it was stipulated that the pious and learned Fathers of the Society of JESUS, resident in the unfortunate countries in question, should be looted and banished, without trial of any kind, from the so-called free and highly-civilized commonwealths. The object of the unholy alliance was accomplished under circumstances of great atrocity, and hoarse was the joy of the *salvages*—half-Indian and half-Negro—who only mimicked, after all, the conduct of their fellow-miscreants at the head of affairs in Southern Europe. Could GEORGE CANNING, who, as Prime Minister of England, declared, amid the rapturous cheers of the House of Commons, that, during the war between Spain and her South American colonies, he had—through the active aid afforded by Great Britain to the Spanish American rebels—"called a New World into existence to redress the "balance of the Old"—just then tranquil from the effects of a real Holy Alliance contracted at Vienna by the Duke of WELLINGTON, on the part of England, and General ALAVA, on the part of Spain, in common with the accredited representatives of other European States—could, we say, the deceased British Prime Minister, who fanned the fires of discord between Spain and her once flourishing colonial dependencies in the New World—now reduced to chronic anarchy and bloody savagery—"revisit "the pale glimpses of the moon," and survey the wide waste of ruin wrought by British intervention, he would regret, in the *lumen siccum*, or dry light of facts, the utterance of the rhetorical *moonshine* that elicited the tumultuous plaudits of the English people, ever meanly envious of the grandeur and renown once associated with the maritime ascendency and colonial supremacy of the Spanish name. In South America, indeed, as in Spain and Italy, are visible the hideous results of British Constitution-mongering and Liberal-tinkering initiated by CANNING, and brought to ruinous perfection, within our own time, by Lord PALMERSTON. Of the horrible results of British Constitutionalism and Atheistic Liberalism, the subjoined details, which we take from a morning contemporary in this city, of the 2d instant, are grimly eloquent:

"By the steamer *Sacramento*, eight Dominican and thirty-nine Franciscan Fathers, of the Capuchin Order, have arrived from Guatemala, whence they were expelled by the present revolutionary Government on the 7th of June last. At eight o'clock in the evening they were ordered out of their convents at the point of the bayonet. One hour's time was given them to vacate their own premises, and the soldiers had orders to fire on them if any remonstrance was made by the people for whose welfare they had been laboring and sacrificing everything. One among them is a venerable man, over seventy years of age, and almost helpless. Several others are not able to stand from sickness and privations. All have been forced away from their peaceful homes, entirely destitute of earthly goods. Having no time even to beg some clothes, they embarked clad as they were, in their religious habit, bareheaded and almost barefooted. All of them have been temporarily received at St. Ignatius College, where the Jesuit Fathers are sharing with them such impromptu accommodations as can be had. The cruel treatment to which these venerable exiles have been subjected calls for the sympathy of the people of San Francisco. Any contribution of money, or food, or clothing for the relief of the sufferers, will be gratefully received at St. Ignatius College, 841 Market Street."

It is the blessed result of the old, old story of British Biblical blundering and butchery, moral as well as physical; and, to our thinking, serves, with other instances of heartrending misery, too familiar in Europe and America, to point the moral, if it fails to adorn the tale, of Constitutionalism that, under Masonic dispensation, degenerates into anarchy, and of Liberalism, whose logical consequence is Atheism. Nor should it be forgotten that ESPARTERO, the British *Progressista protégé*, whose treason at Ayacucho sealed the ruin of the Spanish Empire in the New World, was, under similar auspices, the Apostle and subsidized ally of anarchy in the Old.

In addition to the details quoted above from a morning contemporary, an evening journal supplies the following on the authority of one of the exiled Dominican Fathers, a German by birth:

Among the first acts of Barrios and his Government was that of confiscating all the church property. The monasteries and houses of the religious orders were seized at once, and some so suddenly and peremptorily that they were not given a moment's warning.

The details of the hardships of the poor Capuchins are harrowing in the extreme. It seems that at Antigua and the surrounding villages the friars were surprised at eight o'clock in the evening, and their monasteries being surrounded by several hundred half-civilized soldiers, without an hour's notice they were ordered to take up their line of march for Mexico. Old men, enfeebled by the weight of years, were commanded to leave their peaceful convents, and, without even a change of clothing, marched into the street between two files of soldiers. The military moved from one monastery to another, and drove the inmates into line. The citizens were so overawed by the suddenness of this movement that their energies were paralyzed, and they rushed frantically hither and thither, beseeching the armed tyrants to spare those unoffending men. But it was of no avail. They must start immediately on the road to the Mexican boundary, 200 miles away! While they were standing in the streets, surrounded by bayonets, the foreign consuls came to the rescue and, in the name of their respective Governments, protested against this treatment. They succeeded only in having the order of march changed to the seaboard instead of inland, in the hope that a better fate awaited them there.

Between two files of armed Indians, the Capuchins started on a journey of forty weary leagues to the port of Champerico, beneath the scorching sun of the tropics. They were not allowed the simplest comfort in the way of a change of clothing, but just as they stood when their persecutors, with a trumpeter at their head, drew up at their convent gate and ordered them under pain of death to march into the lines.

Our informant states that the agony and despair of the poor people was painful beyond expression. In their frenzy they rushed in to bid farewell to the poor friars, but the brutal soldiery wheeled around and pouring a volley into their midst, killing four outright, and mortally wounded five others.

When the party arrived at Champerico many of the feeble old men of the party were completely exhausted; their feet were swollen and lacerated. One of the oldest of the fathers received such a shock from this cruel treatment that he is not likely to recover from its effects. The people were everywhere opposed to these cruelties, but they were overpowered by the military and could offer no resistance.

It is only two months since the same revolutionary party banished the Jesuits, to the number of thirty-six. These were followed by the Archbishop and Bishops of Guatemala.

The suspense in which the friars were placed, aggravated their sufferings. Until they got on board the steamer, they had no idea of their destination. They were entirely destitute. Nothing in the way of comfort was allowed them; but when the people of the neighboring towns knew they were on their way to Champerico, they united in subscribing toward a fund for paying their passage to San Francisco.

The same spirit of confiscation prevailed in the city of Guatemala as the interior of the State. A splendid hacienda, with the monastery belonging to the Dominicans, in the city, was confiscated, and the friars were ordered to break up their home within fifteen days. They were permitted to remain in the country provided they would live as seculars; but they preferred to leave rather than destroy their community. As with the Capuchins in Antigua, the citizens were strongly opposed to this military despotism. Remonstrances and protests were in vain. Then came beseechingly from the people for the Dominicans to remain, even as seculars, among them. The Government, when they found the Dominicans determined to leave the city, offered to defray their expenses to California; but when the steamer arrived they broke their promise. The citizens offered, at the last moment, to raise a subscription for the purpose. The fathers declined accepting the favor, and forsaking their fine hacienda, valued at some $12,000, came in the same vessel with the suffering Capuchins.

There is a community of Franciscans also in Gautemala—native of the country. When the order of confiscation was promulgated they had no alternative but to accept the situation. So, their community being broken up, they resumed the secular garb.

The scene on the way to the shore, when the Dominicans were leaving Gautemala, is described as a most touching one. The poor people lined the thoroughfare and crowded around the exiles, the men and women wailing and giving expression to intense sorrow.

The exiled Franciscans are stopping temporarily at St. Ignatius College. Of the Dominican fathers six have gone to the Monastery at Benicia, while two remain at the parochial residence of St. Bridget's.

In view of the destitution of the holy and venerable exiles, it behooves all Catholics to contribute liberally to their relief.

THE letter of our Special Correspondent at Rome, which appears in another column, is, as usual, replete with the latest and most interesting intelligence in regard to affairs in the Pelasgic and Iberian Peninsulas. Our Roman Correspondent, who is personally known to the Rev. Fathers of the College of St. Ignatius, in this city, has been resident in Italy for many years, and possesses peculiar facilities for obtaining veridical intelligence.

PRESSURE on our space compels us to hold over notices, already in type, of the Exhibition at ST. CATHERINE'S Academy, at Benicia, conducted by the Sisters of ST. DOMINIC, and the Exercises of the Twenty-first Annual Commencement of the College of Notre Dame, at San José, as well as other articles.

Reviews.

THE CATHOLIC WORLD FOR JULY. New York: The Catholic Publication House.

The contents of the current number are "The Progressionists," from the German of CONRAD VON BOLANDEN, which promises to be, from month to month, an interesting *feuilleton;* a "History of the Gothic Revival in England"; "The Last Days before the Siege of Paris"; two lines "After Reading Mr. TUPPER'S *Proverbial Philosophy*"—a very unworthy fling at a very amiable and well-meaning writer, and which, from its personalities, is unworthy of publication in a Catholic Magazine; "An Essay on Epigrams," superficial enough, and wherein the writer, characteristically, while giving a local habitation to one THOROLD ROGERS, described as a "clergyman and social reformer," as well as to MARTIAL, BYRON, TENNYSON, MORRIS, (?) BROWNING, Sir WILLIAM JONES, CLEMENT MAROT, and JEAN BAPTISTE ROUSSEAU, ignores THOMAS MOORE and Lord MACAULAY—two brilliant epigrammatists, surely, in the real meaning of the word; "Fleurange," a charming *esquisse* from the French; and articles on "How the Church Understands and

Upholds the Rights of Women," and "Duties of the Rich in Christian Society," in addition to pleasant sketches entitled "Miss Etheridge" and "Little Dove," and very well-written essays on MAX MULLER'S *Chips from a German Workshop*, and "Religious Processions in Belgium." Elaborate *critiques* of new publications make up a capital *ensemble*, whereof Catholics throughout the Union should be proud. But, to practically manifest their appreciation, they should support the spirited enterprise initiated and carried out with so much zeal and energy by a priest of whom we are all proud—the Very Rev. Father HECKER.

DIOCESAN.

SAN FRANCISCO.

PASTORAL OF THE ARCHBISHOP.

THE following Pastoral Letter from His Grace the Archbishop was read in all the churches of the diocese on last Sunday:

To the Clergy and Laity of the Diocese of San Francisco:

DEARLY BELOVED:—The condition of our times seems to demand of us to address you the following considerations. The affairs of the Holy City wake up deep and universal concern. The eyes of the world, both Christian and anti-christian, are turned to Rome, but with varied hopes and feelings. The Catholic watches the progress of events, and learns with grief the progress of oppression. The schools of sound doctrine are harassed or closed; the teachers of moral principles are set aside, the retreats of holy virgins are unsafe; some religious houses have been seized by brute force, while the inmates of others linger out a sad existence in dread of the moment which will force them to share an equal fate, and in which, robbed of their homes and means of subsistence, they shall be cast into the streets. We learn, with unmitigated pain, how the Sacred Images are impiously desecrated, the holy Temples sacrilegiously profaned, and the most solemn mysteries scoffed at, even within the churches, while no Priest can be said to enjoy personal safety; nay, the Sovereign Pontiff, himself the father of two hundred millions of Christians, is deprived of liberty. The enemies of the Church and of social order exult over these events, and assembling their anti-christian counselors in the very centre of Christianity, form their plots for the complete overthrow (if it were possible) of every vestige of Christianity. Such is their office, conferred on them by the enemy of God and man.

But what is the part of the true Christian? What is the duty of every Catholic throughout the whole world under such an oppressive and irreligious system? Far be it from us to look with an eye of indifference on the outrages perpetrated on our property, on our Church and its august head, our Sovereign Pontiff. As Christians, we form part of a most noble society, being regenerated children of God, made partakers of the divine nature and joint heirs with Christ of the kingdom of heaven. This society, being a visible body, must have a visible head. Christ can not be the head of the Church in a visible manner, for he withdrew his visible presence from it at his glorious ascension into heaven; and if he wished his Church on earth to be one, he must have constituted in it a visible head, his Vicegerent, or representatives, or Vicar. "It is a constant fact (says Balmes) that no society, great or small, can subsist without a chief directing and governing it. In the family there is the authority of the father; in towns, cities and provinces there are magistrates and governors; in nations, if monarchical, there is a king; if republican, there is a president, a consul, etc.—that is to say, a chief under one name or another. The Catholic Church, therefore, being a society spread over the entire world, with its doctrines, its customs, its laws, could it possibly be without a chief? Can it be conceived that Jesus Christ would have constituted his Church in such a way as to have left it no authority to govern it? Could he have had less foresight and good will than all other legislators, who, in giving their laws to a people, never forget to create an authority that would see to their observance? It may be said, perhaps, that for that purpose bishops have been appointed; but it is necessary to consider, that the authority of each bishop is limited to his diocese, and consequently, in matters appertaining to the whole Church, if there was but the authority of the bishops, we would have no competent authority. At every step arise disputes on faith and morals; at every step new difficulties on the weightiest points of discipline present themselves. Whither could the faithful people have recourse if Christ had not left on earth his vicar, in the person of the Roman Pontiff!" (1) Christ said of his Church, "there shall be but one fold under one shepherd."(2) Thus the institution of a visible Church as one fold, necessarily implies the existence of a visible shepherd protecting and directing his flock to the pastures of sound doctrine and guarding it from the poisonous weeds of error. As without a shepherd the sheep would scatter and wander unprotected till they would meet with fatal ruin, so, without a universal visible Pastor in the fold of Christ, each Christian may wander at discretion and substitute error for faith. He may believe in baptism as a true spiritual regeneration, or view it as a mere ordinance or token producing no moral effect in the soul, or he may discard it altogether as a useless performance; he may determine at discretion, whether the Eucharist is the real body and blood, soul and divinity of Christ, or simply a piece of wheat bread; he may view matrimony as a sacrament implying an indissoluble bond, or as a contract at will between two parties at a time or between many at once; he may hold that the entire Bible was revealed, or he may make exceptions to such portions as he may judge to have been written without inspiration, or he may pronounce the holy Scriptures a good moral book, though rather unreliable in point of fact and mythical in its character; he may declare the resurrection or the divinity of Christ to be untenable; he may consider the Church to be the house of God, in which the Sovereign Lord has to receive the divine worship prescribed by him, or he may dispense himself and make a Church of his own, or worship God where and when and how he pleases.

Such must be, and are the natural results; such the sad wanderings of a flock without a Shepherd, realizing the saying, "strike the shepherd, and the sheep of the flock shall be dispersed." But the Catholic Church holds, that the identity of Christianity implies identity of belief and necessarily excludes division; it must have but one faith; it must be one moral body animated by one spirit of truth and directed by one visible head. And as that head is the successor of St. Peter, the Bishop of Rome, we naturally feel that the oppression of the Roman Pontiff is our own, and that a blow aimed at him is aimed at the whole Church. Consequently, we all should have recourse to the means adopted by the first Christians against the oppression of the first Pope. We should make prayer to God without ceasing for the conversion of the erring, the prosperity of the Church and the deliverance of the Holy Father. We must appeal to the Holy Apostles, St. Peter and St. Paul, who, according to St. Jerome, will not be indifferent to our petitions, but joining theirs to ours will present them before the throne of the Most High in behalf of that Church which they planted with so many labors and watered with their blood. We should also invoke the powerful intercession of St. Joseph—the patron of the whole Catholic world. And in a particular manner we should have recourse to the immaculate heart of Mary, whose merciful and powerful intercession with her divine Son has always been felt by the Church. When Christendom was dismally tried by the strong arm of the Turks, and Christian civilization was on the eve of being superseded by Mohammedanism, the sainted Pope Pius V miraculously beheld the victory of the Christians at Lepanto and the triumph of the Church through the intercession of the Mother of God, whom he then proclaimed and styled in the liturgy of the Church as the "Help of Christians." When Pius VII was robbed by brute force of his Pontifical States, and, notwithstanding the most unequivocal guarantees of protection, his churches and clergy were persecuted and himself made a prisoner at home, and then ignominiously dragged from Rome to Savona and Fontainebleau; when, to all appearances, the prophecy of the enemies of the Church seemed to have become a reality, namely: that Rome had seen its last Pope, the Apostolic exile prayed and besought the protection of the Mother of God, and those prayers did not prove vain; for, through Mary's intercession, as the Pontiff believed, after a few years' trial, Heaven delivered him from the hands of his enemies, and he made his glorious return to the Vatican amidst the most enthusiastic demonstrations of joy, both in Rome and throughout the world.

Another equally violent storm is raging over Rome at present, and its fury is not abating. What Pius VII said to the faithful, "have courage and pray," is repeatedly enjoined on us by Pius IX. We should therefore redouble our humble and fervent supplications to God, we should frequently recite the Rosary to the Blessed Virgin, and should appeal to the most tender and Sacred Heart of Jesus, reminding him of the great storm which is trying the bark of Peter, and imploring him to command the disturbing elements and to restore a great calm. And as a proof of our filial piety we should join the rest of the Catholic world by making a holy offering to the Holy Father; and for that purpose we direct that on Sunday after next the Clergy in charge of the churches of the diocese will receive a collection to be sent by us to the Sovereign Pontiff, as a testimony of our sympathy and devotion.

Moreover, we feel that we should use this opportunity to call attention to a grave duty, which, no doubt, is faithfully observed by many, but thought of too lightly by some claiming to be Christians and by others making no such claims, and that is the sanctification of the Lord's day. It may appear strange that we should blame the non-observance of the non-christian: yet even such are creatures of God, rational beings, and destined to happiness without end. As such they can and ought to read the large book of the universe, which was obviously dictated by a most intelligent mind, and is evidently preserved and governed with the utmost care by an infinitely wise providence, and which shows most clearly that man is the favored object for whom were made the light of the sun and the fertility of the soil, the minerals of the earth and the countless varieties of living creatures; he ought to see the difference between himself and the beast of the field and the rest of the visible creatures, the lord of which he finds himself to be by a principle of intelligence, which can not be matter, nor subject to the laws of matter, decomposition and death. And by progressing a step farther he will discover that all other creatures obey the laws of the Creator with a fidelity which has attracted the admiration of the wisest of even pagan philosophers, in which he can not fail to perceive that he himself, the noblest and most favored of them all, should also acknowledge allegiance to his maker, and should offer to his sovereign benefactor the fruits of his best faculties—the veneration of his whole soul, the gratitude of his whole heart, the homage of religious worship; which, if unattended to on week days, and disregarded on Sundays, is sinfully neglected altogether. Moreover, the non-Christian can not easily dispense himself from becoming acquainted with the extraordinary Legislator of Calvary; his existence and deeds are as evident as the most undeniable facts of history; with his omnipotent lips, which raised the dead, he said to every human creature, "he that believeth and is baptised shall be saved, but he that believeth not shall be condemned."(3) And with the same divine lips he said to all non-christians, that the Spirit of God will convict the world of sin, because they believed not in him (4)—because, after having given the most convincing proofs of his truthfulness and of his divinity, after having performed, in confirmation of the same, the most wonderful works which no mere man could do; they still refuse the sacrifice and service of faith and remain in their unbelief.

The same is applicable to his ministers commissioned by him to be the dispensers of his mysteries. Thousands of young men may be called by him to carry on his mission of saving souls; and they, abandoning all worldly prospects, sacrifice all to follow him, consecrating their whole lives to minister to his servants, whether it be under the scorching sun of the tropics or in the perpetual winters of the extreme North, whether in the gloom of a dungeon, in the crowded wards of an hospital, or among the stricken down with loathsome and contagious disease. These may announce the truths of God and confirm the same with the testimony of the innumerable Christians that have believed the same for eighteen hundred years, and of the countless martyrs who sealed with their blood their belief in the same truths—nay, of numberless Saints whose virtuous lives attest their heavenly origin; yet, while the spirit of truth, teaching through them, may show most clearly the divinity of the one, universal, apostolic and unchanging Church, the worldling will not believe. But if one allows himself to be possessed of the Evil Spirit, and, like Judas, apostatizes from the society of Christ, and, selling the truth for a few pieces of silver, vomits out, at almost every breath, the foulest calumnies against the Church and its ministers, then a crowd of worldlings will surround and hear and applaud the slanderer, like so many vultures feasting on a rotting carcass. But the impartial man can not fail observing that the slanders and manifold persecutions directed against the Church for eighteen centuries have all been vain, and have only served to prove, that its edifice must have been erected by a divine hand, and that nothing short of a superhuman power could have preserved it invulnerable from the incessant attacks of its enemies, who crumble into dust one after the other, while the Church remains unhurt, ever fresh and vigorous, unchanging and immortal, the same yesterday, to-day and forever, like its divine Founder. It is this miraculous life—this divine spirit of truth—that ought to convince the worldling of sin for remaining in his unbelief. And it is not unreasonable to say that even he must examine the grounds of the divinity of the Church, enter its sacred edifice and worship God in it, especially on the Christian festive day.

But if such be the duty of the non-christian, the same becomes far clearer and more binding in those professing Christianity. Enlightened by the heavenly torch of divine revelation, the Christian not only sees God as the Creator of all things, the immense ocean of being whose name is "He who is," and from whom everything that exists derives its being and perfection; but he sees him also as the author of a still more admirable and endearing benefit—the work of the redemption, accomplished by the Son of God, not as at the creation, by a simple *fiat* or expression of his will, but through the greatest humiliations, the most excruciating sufferings, the most ignominious and painful death, endured by him out of pure love for us; and this great work of our redemption may be said to have been terminated and happily accomplished on the glorious Sunday of Christ's Resurrection. Consequently, the double benefit realized by the Christian lays him under the double obligation of offering to God a perfect sacrifice, for which four things are required, namely: adoration and expiation, thanksgiving and petition. God being the supreme Lord of all, should be adored by all rational creatures; he alone having the absolute power to forgive sin, we sinners should offer him the sacrifice of a contrite and humble heart; he being also the incomparable benefactor who gave us the world at the creation and his Son at the redemption, should receive from our grateful hearts the sacrifice of thanksgiving; and, finally, being the giver of all good gifts, he should receive the sweet increase of our humble supplications.

Thus the holy Scriptures, almost at every page, call our attention to the obligation of offering to God such religious homage. They declare that, since of him, and by him, and in him are all things, to him ought to be glory for ever (5); that since he made us and replenished us with all his good things, we should give him glory with a good heart (6); that we should not forget the favors received from him, but should bless him with all the power of our soul, for he forgiveth all our iniquities, healeth all our diseases, and redeemeth our lives from destruction (7); that God is great and greatly to be praised from the rising to the setting sun from henceforth and forever (8); and that through Christ we should offer always to God a sacrifice of praise. (9) They proclaim to us the sanctity and majesty of God so exceedingly great that the very angels standing before him veil their faces as if not pure enough to rest their glances on him (10); that they are constantly singing to him canticles of praise; that the very highest of them lay their crowns before his throne of glory (11); and that all the blessed spirits, whose number is myriads of myriads are inviting us all to join them in their hymns of praise, saying, "To him who sitteth on the throne and to the Lamb, praise, and honor, and glory, and power, for ever and ever."(12)

It is, therefore, obvious, both from reason and revelation, that men are bound to offer to God the homage of religious worship—their minds and their hearts, the study of his divine perfections, of his benefits and laws; and that, according to these laws, they must consecrate their souls to him with acts of praise and thanksgiving, prayer, and the most ardent love. It is equally evident that men can not generally discharge this obligation on week days, in which temporal concerns naturally absorb their almost undivided attention. Therefore, justly does the heavenly Legislator say to man: "Remember that thou keep holy the Sabbath day." (13) The greatness of this obligation may also be inferred from the emphatic word *Remember*, and from the many different places in which it is reiterated in holy writ. (14) Consequently, this being a most explicit command from the Lawgiver of heaven and earth, who has to judge us all according to this law, based on divine right, as the Creator of all, and on the ineffable benefit of the Redemption consummated on Easter Sunday, it is sad to reflect, that men of understanding, while advocating the march of knowledge and Christian civilization, so far forget the first principles of true wisdom and religion as to ignore God, even on the day especially consecrated to his memory, and instead of applying their minds and hearts to pay him the tribute of religious worship, they turn to the idols of their hearts, the woods and pleasure grounds, pastime and dissipation, worldly plays and dances, and countless ways of worldly enjoyment, not seldom crowned with debauchery, with which they disturb the well-disposed, scandalize the innocent, and bring back, as far as it lies in their power, Christian society to the retrograde condition of a pagan one. It is truly a sad progress, that which has rendered legislators and magistrates well nigh useless, and practically powerless in restraining dissipation and debauchery, and in preventing the pestilential daring of lewdness from ensnaring the weak and seducing the innocent, by which many a good parent's labors and hopes are cruelly crushed.

We would gladly abstain from such remonstrances, were it not for the obligation incumbent on us, which makes us wish that our feeble voice might reach the ear of the worldling, and that God would grant him the grace to see that the beauty, honors and pleasures of this life are doomed soon to fade away; that all which the world can give us for our services is a small coffin for the body and an eternity of misery for the soul; while the faithful Christian is assured, by an infallible God, that, after his momentary life spent in his service, he shall receive an unfading crown of glory, and share his divine felicity for endless ages. But while we fear that the votaries of pleasure will not hear us, we must not fail to implore the faithful Christians to abstain from associating with the desecrators of God's holy day, and also to see that none under their care be enticed into their company and profanation. They should do all in their power to assist at the holy sacrifice of the Mass, and to perform other Christian exercises, as reading good books, attending religious instruction, receiving the sacraments, and such like. "On Sundays and holydays," (says the Council of Rheims, approved by Gregory XIII,) "the faithful should assemble in their own parishes, and they should assist at Mass, sermon and Vespers." "Such ought to be the observance of the Sunday," (says the Sixth Ecumenical Council) "that, besides prayers and the solemn sacrifice of the Mass, nothing should be done." This is what the early Christians considered themselves bound to do, and what they faithfully did, even before the enactments of Councils, as it is clearly stated by St. Justin in his first Apology for the Christians to the Emperor, Senate and people of Rome, in which he declares, that on Sundays they held a general re-union, attended even by those living in the country and neighboring towns; that in it were read lessons from the Prophets and the Apostles; that the Bishop or the presiding Priest gave an instruction to the people, and consecrated the bread and wine into the body and blood of Christ, and that all received Holy Communion. Let us, therefore, follow their good example; let us remember to keep holy the Sabbath-day; let us bear in mind that it is God, our Creator, our Redeemer and our Judge, that claims our religious worship, and that we, as men and as Christians, should faithfully and cheerfully offer it to him, especially on Sundays and festival days.

Your humble and devoted servant in Christ,

† JOSEPH SADOC, O. P.,
ARCHBISHOP OF SAN FRANCISCO.

SAN FRANCISCO, Eve of the Holy Apostles, SS. Peter and Paul, A. D. 1872.

(1) Religion Demonstrated, ch. 27. (2) Jo. 10: 16. (3) Mar. 16: 16. (4) Jo. 16: 8, 9. (5) Rom. 11: 36. (6) Eccl. 32: 17 and 35: 10. (7) Ps. 102: 1, 2, 3, 4. (8) Ps. 144 and 112. (9) Hebr. 13: 15. (10) Is. 6: 2. (11) Apoc. 4: 10. (12) Apoc. 5: 13. (13) Ex. 20: 8. (14) Ex. 16: 20, 31. Levit. 16: 19, 23, 26. Deut. 5: 12, 13, 14, 15. Is. 56: 58, 66. Jer. 17: 22, 24, 25. Ezek. 20: 22, 23, 46.

EXHIBITIONS.

EXAMINATION AT ST. JOSEPH'S COLLEGE.

THE examination of the pupils of St. Joseph's College, Rohnerville, Humboldt County, conducted by the Priests of the Congregation of the Most Precious Blood, came off on Tuesday and Wednesday, the 18th and 19th ultimos. The pupils, about twenty in number, acquitted themselves most creditably, especially in Mathematics, Latin and Natural Philosophy. The examination in the latter was particularly interesting and entertaining, as each branch was explained, experimentally, by each of the pupils. Where every one acquitted himself so satisfactorily, it would be invidious to make distinctions. On Tuesday evening, the College was crowded to witness the exhibition. A choice selection of concerted pieces, vocal and instrumental, by the College choir and orchestra, was admirably executed. Two poems (original) "Onward" and "Civilization" were read by Masters Dwight Felt and Henry Deering. "The Reward of Benevolence," by Colman, which was remarkably well performed by Masters John McNulty, Richard Carr and Wm. Platt, wound up the entertainment of the evening. On Wednesday evening, the College was literally crammed from bottom to top. The Rohnerville Brass Brand, who most kindly gave their services, executed several stiring pieces on the terrace, and played between the parts. A few more concerted pieces by the College choir and orchestra, some beautiful solos by the amiable and talented Professor Schorchted, a couple of songs and the anxiously expected comedy of Lunn, from "Fish out of Water," was placed upon the stage. The gentlemen who took part in this piece, Masters Deering, Delos and Dwight Felt, Kellogg, Jeremiah McNulty, Pratt, Sweasey and Grant, seemed quite at home in their respective parts, and showed a considerable amount of good training, whilst each of them performed their role most satisfactorily. Delos Felt, as "Sam Savory," made the house roar again and again. A liberal supper was provided by the College authorities for all who wished to partake of it. The visitors were most unexpectedly delighted, on retiring from the hall, to find the whole building beautifully illuminated. Thus ended the first annual examination of St. Joseph's College; affording I am sure, most universal satisfaction, as certainly as it did to your correspondent. P. W.

[Communicated.]

ADDRESS TO THE SANTA CLARA GRADUATES.

OAKLAND, CAL., June 30th, 1872.

EDITORS OF THE CATHOLIC GUARDIAN:—In your last week's issue of THE GUARDIAN, you published an "Address to the Graduates of Santa Clara College," the authorship of which you kindly attributed to the undersigned; but, really, your printers have played such sad havoc with some of the words and sentences of that little discourse, that I find it neither an easy nor an agreeable task to recognize it as my own. I think it should, more properly, be called "The Address of the Types." Having, often before, suffered, from the mistakes of printers, I have become so case-hardened to this sort of torture, that it requires no ordinary amount of typographical misrepresentation, to cast me into a remonstrating mood. In this instance, however, the provocation is too great for silent endurance. Passing by several typographical errors of comparatvely minor importance—such, for example, as the substitution of a singular for a plural noun—I beg leave to direct your attention to a few of a more glaring character. For instance, we find, in the first column, the words "whose *distinction* is ruin," substituted for "whose destination is ruin." And, in the next sentence, the types say, "*with most* graceful *attraction*" instead of "in the most graceful, attractive," etc. In the next column, we have "*inscrutable*" laws in place of "immutable laws." Then the types tell us of a disease which demands "immediate *teaching*" instead of "immediate treatment." And horror of horrors! these same types recommend the calling in of "older or *worse* experienced physicians," instead of "an older or more experienced physician." Then, instead of "millions of dollars," they have it "*two* millions of dollars." About the middle of the last column, in the short space of a few lines, we have "*rendered*" for "renders," *died* for "dies" and *crumbled* for "crumbles."

Several words are omitted from the following sentences as will appear by a reference to your printed copy:

"But these, your pioneer fathers, are passing away; day after day, the crape on the door-knob, the solemn tones of the funeral bell, or the long, winding procession of sorrowing friends, tells that another pioneer has gone; another desk in the counting-house is vacant; another hammer in the work-shop has for ever ceased its old familiar ring; another sturdy farmer is missed from his accustomed place at the old corner store, where, on Saturday evenings, he was wont to sit and talk over, with his neighbors, the current events of the week; another lawyer fails to answer when his client's case is called in Court, for behold the trial of his own cause, whereon hung his eternal destiny, has demanded his appearance in a higher Court; another judicial bench has been left vacant, for the judge has gone himself to be judged before that dread tribunal where re-hearings are never granted; that tribunal whose decisions are never reversed, and from whose decrees there lies no appeal."

Toward the close of the address we have "*bury and over-throw every law*," instead of "bury for ever, law, etc." Then we have *unfaltering missions* instead of "everlasting and unfading maxims." After this comes *aspiring splendor*, in lieu of "shining splendor."

For fear, however, that you will put me down as a fault-finder, I shall here close this communication by subscribing myself, your friend and obedient servant,

Z. MONTGOMERY.

Spirit of the Press.

THE COLLECTION FOR THE POPE.

ELSEWHERE we print the circular which our Rt. Rev. Bishop has addressed to all the priests of his diocese, appointing a day (Sunday June 30) on which will be taken up, in every parish, a collection for our Holy Father Pope Pius IX. The bare announcement of this contemplated collection is, we are satisfied, enough to insure, on the part of the faithful, a cordial response to the appeal which is made by our revered prelate. The trials and persecutions which have been inflicted on the Sovereign Pontiff by the Infidels whom God, for His own wise purpose, has allowed to rule in the Eternal City and throughout the States of the Church, are well and widely known. That the Holy Father bears up under them with such fortitude excites the wonder of intelligent Protestants, while it relieves, somewhat, the poignancy of grief which afflicts the hearts of Catholics all over the world. Of course, we know that he is sustained by strength from on high ; by that same power which our Divine Saviour (whose visible representative he is) supplicated in the Garden of Gethsemane when He prayed, "Not as I will, but as Thou willest !" and that Power, when the time shall have arrived, will bring the Church out of tribulation to shine forth more resplendently than ever before. This conviction, so deeply implanted in the Catholic heart, does not, however, relieve us from the imperative duty of showing the intensity of our faith by doing whatever lies in our power to lessen the necessities which press so heavily on the common Father of the Faithful. Despoiled of his legitimate possessions ; a virtual prisoner ; compelled to learn of the iniquitious acts that are daily transpiring within the city and the provinces he governed so wisely and paternally, without having it in his power to prevent them ; an infuriated band of Infidel assassins anxiously waiting an opportunity to take his life, he is indeed a martyr to the cause of Christianity ; and yet, weighed down as he is with years and with sorrows, he meets every hypocritical advance of his treacherous persecutors with a *non possumus* as prempt and energetic, (aye, and as powerfully) as ever did any Pontiff in the day of the Church's highest glory. He has given ample evidence that, though the fires of persecution be heated to incandescence, though the fury of the tempest rise to never so great a height, not one iota of the vested rights that belong to his high dignity, and which he holds as a solemn trust on behalf of the Catholic world, will he ever waive ; not an inch will he ever recede from the position that the cause of God, of truth, of justice, and the welfare of the Church demand he should occupy. For such a glorious Pontiff, fellow-Catholics, we are asked to show our affection ; to the alleviation of his pressing wants we are, one and all, invited, by our Right Rev. Bishop, to contribute. Let the response be worthy of him, of the occasion, and of our always liberal diocese.—*The Catholic Union* (Bnffalo).

DECLINE OF PROTESTANTISM IN NORTH GERMANY.

THE *Kreuz-Zeitung* publishes a pastoral letter addressed by the Superintendents-General of the Evangelic (Established) Church of Prussia to the clergy of the same church, as the result of the deliberations of its governing body lately assembled in synod at Berlin. The Superintendents-General make bitter complaint that the calamities of the late war and the wonderful successes vouchsafed to the nation have done little or nothing toward arousing a feeling of piety or devotion in Prussia. The letter continues as follows : "All earnest desire after the word of God seems to be extinguished. Infidelity is seriously on the increase ; the foundations of Gospel-truth are shaken. The perverts attack religion with impunity. Our church members are, for the most part, cold toward her, and, as it were, strangers to her. There prevails among her working-staff none of that union of souls which is founded on units of faith. The division has become so wide that in many quarters disruption seems inevitable. The effects of these and similar causes in action is, that discouragement is taking a hold on many minds ; the firm confidence once placed in the future of the evangelic Church in general and in that of Prussia in particular, begins to be shaken ; thus the Church's power of action is paralyzed, and all this is taking place at a time when in all the ranks of life, and, above all, in opposition to a social movement that is working for our country's ruin, the Evangelic Church has to accomplish a task far more arduous than any at former period of her history.

A GRAND REFORM.

THE Spanish Academy having solicited the cooperation of Spanish-American men of letters in giving unity and harmony to the Castilian tongue, a distinguished Ecuadorian *litterateur*, Dr. Pedro Firmin Cevallos, author of *A History of Ecuador*, has given, in the *Press* of Guayaquil, a hearty response to the invitation. As a practical means of attaining the object desired, he proposes the establishment of sixteen academies—one for each of the Spanish-American republics, and for Cuba—which should unite with that of Madrid in forming a complete dictionary of the language. The Hon. Antonio Flores discusses this proposition and the general question in an interesting article in *La América Illustrada*, of May 30. He recalls the spontaneous efforts of Vincent Salvá, more than a quarter of a century since, to bring about a literary reunion between the mother-country and the revolted provinces, and praises his undertaking, with this end in view, to collect the provincialisms of the New World. The enterprise, however, was unsuccessful, and it would remain, says Sr. Flores, for the seventeen academies (including San Domingo) to carry out Salvá's idea by preparing, each for itself, a dictionary of provincialisms, embracing the names of trees, fruits, animals, and other objects peculiar to the country, or known elsewhere under another appellation. He instances the fruit called *aguacate* in Ecuador, but in Peru and elsewhere, *palta* ; and the refuse of sugar in the boiler, *panela*, (New Granada) *raspadura*, (Ecuador) and *chancaca*, (Peru). These diversities of speech point, of course, to the influence of the native element on the language of the conquerors, the Indian offering the same passive resistance to the Castilian tongue that the Castilian did to the Arabic during the conquest, (so that—as the Spaniard is proud to remind us—in eight centuries of domination, less than a hundred Moorish words were grafted on the Castilian idiom, and no one of these relating to the affections). On this side, the proposed dictionaries would have an ethnological and historical value which would, of itself, repay the labor of compiling them. But in respect of idioms, they would have an immediate utility not to be despised by one who desires to pass from one South-American country to another. It is a matter of great delicacy to avoid giving offense by the use of phrases quite Castilian, but in local disrepute ; and, says Flores, the *nomenclatura vergonzante* would be the first thing for a traveller to turn to in studying his dictionary. The Babel is such that the misunderstanding which of old was produced by a confusion of tongues would here be at its height if every one were to talk Spanish.

THE GERMAN MUDDLE.

PRUSSIAN official papers have not failed to inform their readers that the refusal on the part of the Pope to receive, as Ambassador from Germany, the Cardinal von Hohenlohe, was instigated by the Jesuits. This was very convenient just at the time that the Reichstag was discussing the propriety of suppressing the Society of Jesus entirely. There were a few remarkable things said during this debate. M. Gneist, the speaker, for instance, among other fine things, informed his colleagues that "one reason for expelling the Jesuits was that the Chinese and Japanese Governments were about to do the same thing, and send the sons of St. Ignatius, who resided on their territory, *se promener*." These observations on the part of M. Gneist induce one to believe that the Reichstag intends following out the Japanese-Chinese example to the letter, and openly set to work to persecute the Catholics and their clergy. The Bishop of Ermeland is not safe, and doubtlessly the action already commenced against him will be continued with increased vigor. The Reichstag voted what Prince Bismarck wanted, and Prince Bismarck, in return, will grant the Reichstag what it wants. The Jesuits and other religious congregations, we fear, are likely to be suppressed, sooner or later, notwithstanding the 1,500 petitions to the contrary. The truth is, M. de Bismarck is Germany, and the day has come when no one in that new empire dare gainsay him, however unjust, illiberal and impolitic his measures may be. M. de Bismarck actually, in this very debate against the Jesuits, informed the house that "the royal and imperial promises had no actual political value, and that the Emperor might promise what he chose, but the fulfillment of his wishes could alone be decided by political circumstances." According to which, his Imperial and Royal Majesty is already a mere puppet, like Queen Victoria. He reigns, but does not govern. Would it be strange if he had to follow the sons of St. Ignatius into exile ?

Among the many petitions in favor of the Jesuits, that of the clergy and laity of Hagueneau was particularly remarked. It reminded many of the French Catholic petitions in favor of the Society just before 1793, when the suppression of the Society was the forerunner of the reign of terror. Hagueneau is an annexed State, and its petition not only asked for the maintenance of the Jesuits, but, also, the annihilation of the Freemasons. It was identical with the first petition to the French Government, sent in previous to the great revolution. We have yet to see that there is not a reign of terror in preparation, even in the new empire, and that Bismarck-Choiseul does not prepare the path for Robespierre-Bebel ! One thing is certain, that if Prince Bismarck pulls the strings too tight, they will snap. If, in the name of liberty, he suppresses the Jesuits, he may, also, in the name of liberty, suppress other things which hitherto have been deemed indispensable to modern people ; the little that remains of it in the Empire of the freedom of the press and of associations, for instance. If he does—and undoubtedly he will—he will convulse the Prussian Empire and inaugurate *her* revolution. But the Prince counts on the army. Prussia is a military nation, and the chances are that he will crush her attempts to obtain her freedom, and establish that form of government which has been the dream of his life—Feudalism. Poor civilization ! The Germans have to learn their lesson yet. In the flush of their victories, they forget that Bismarck has said, "In Prussia, we must have either soldiers or slaves." It may be well asked what are Prussian soldiers ? Prince Bismarck is another Dionysius. He has suspended his sword for the moment, it is true, but it hangs by a hair only—over the neck of every German who, whether he wills or no, must, at the word of order, leave his peaceful home and family and front the mitrailleuse. *Mais les grandeurs coutent*—glories and great victories must be paid for. Germany would be one, and to be united she must be a military nation ; and with such a military nation in the heart of Europe, Europe will never rest until she has crushed Germany, or Germany has crushed Europe. It is a duel between Feudalism and Liberty—who will win ? If Germany is victorious, Europe will groan for years beneath the cruelest of despotisms ; if Europe conquers, Germany will be deluged with blood. Meantime, the Jesuits, sons of peace, are to "*se promener*," not, perhaps, this week, but next. Well, perhaps, after all, China and Japan will be less severe to them than the Empire of the prayerful William, and let them alone in their territory. The Grand Turk and his Celestial Majesty have often, during this century, proved themselves more liberal toward Christians and the Church than their "most faithful," "most apostolic," "most Christian" Majesties. —*Catholic Review* (Brooklyn and New York).

DEPUTATION FROM THE SOCIETY OF CATHOLIC INTERESTS.

ON the 29th of May, (the eve of Corpus Christi) the Holy Father received a deputation, consisting chiefly of young men, from the Roman Society *Degli Interessi Cattolici*. Count Francesco Vespignani having read the address, his Holiness made a touching and impressive reply, in the course of which he took occasion to remark that the Festival of *Corpus Domini* was instituted by the Church for the purpose, amongst others, of making reparation for the dolorous passages of Our Blessed Lord on the vigil of His Passion to and from the house of Caiaphas, the pretorium of Pilate, and the judgment seat of Herod. The Pope said :

The Church intended to solemnize the Feast of Our Divine Saviour, in triumph, to compensate for the wrongs and outrages which He underwent in the deicide city. To-day, alas, we are forbidden to celebrate this feast by our accustomed procession. In Rome and the other cities of Italy certain processions are freely permitted. The banners of the *Internationals*, of the Free-thinkers and the Freemasons, are allowed to traverse the streets without hindrance. Their processions are tolerated, nay, encouraged and protected, even as the Evil One would have it ; but we are not at liberty to carry Our Lord in procession without being exposed to gibes, insults and blasphemy. I have, however, a compensation for all this ; it is your zeal for good. As Vicar of Jesus Christ, I offer up this consolation at the foot of the altar where the Blessed Sacrament is venerated. You, too, who desire to see Jesus glorified, you glorify Him before His altars, praying always and every where. Go on with the holy work you have undertaken ; I bless it, and you, and your families.

IN a review of *Macmillan's Magazine* for June, the London *Weekly Register* says :

The students of history will find much that is new in *Alfonso the Wise, King of Castile*, the first of the thirteenth century rulers of Spain who came to the front as famous in the European politics of the day. The writer speaks in the highest terms of the King's productions, and specially of his *Cantigas a la Vergen Maria*, one of which is given us in an English form. It is a welcome to May, the Month of Mary, and runs as follows :

Welcome, O May, yet once again we greet thee!
So always praise we her, the Holy Mother,
Who prays to God that He shall aid us ever
Against our foes and to us ever listen.

Welcome, O May, loyally art thou welcome!
So always praise we her, the Mother of kindness,
Mother who ever on us taketh pity,
Mother who guardeth us from woes unnumbered.

Welcome O May! welcome, month well-favored!
So let us ever pray and offer praises
To her, who ceases not for us, for sinners,
To pray to God that we from woes be guarded.

Welcome, O May, O joyous May and stainless!
So will we ever pray to her who gaineth
Grace from her Son for us, and gives each morning
Force that from us the Moors from Spain be driven.

Welcome, O May, of bread and wine the giver:
Pray then to her, for in her arms, an Infant,
She bore the Lord! She points us on our journey,
The journey that to her will bear us quickly.

LIBERAL CRITICISM.—The Abbe Junqua, we are informed by the *Liberté* as also the Abbe Moulz, the two priests of the diocese of Bordeaux interdicted by Cardinal Donnet, arrived in Brussels about a fortnight ago, and have given two lectures. The Church of these apostles of Michaudism is installed in a second floor, over a shoemaker's shop and a wine store. The disciple of St. Crispin has been suddenly created sacristan, and takes the tickets of the faithful. The wine-dealer drives a profitable trade after church, the greater part of the congregation invariably turning in to have a drop. The sittings begin at two o'clock, and the room is then filled by about two hundred persons, of whom about one-fifth are women. At the end of the room is a table, upon which sit the two ex-ecclesiastics. The Abbe Junqua is always the first to speak. His discourse is as bitter as it is evasive. He invariably attacks the Pope and superior clergy, and then launches forth into the most rabid onslaughts on Catholicism in general. M. Moulz then follows, and his lectures or sermons, whichever you choose to call them, are really quite unfit for publication, and, moreover, pronounced in bad French. The class of persons to whom these *reverend* gentlemen lecture is in every way worthy of them." Considering that the *Liberté* can not be accused of loving Catholicism in any degree, we may decide that the above description is a pretty fair account of the proceedings of the Old Catholic apostles and their Church in the Belgian capital.—*The Catholic Review*.

THE ROMANOFFS.

The following curious incident, in the life of the present Emperor of Russia, is related in a recently published biography : One day, the late Emperor Nicholas hearing a great noise in the room, in the Winter Palace, where his children were playing, went in to see what was the matter. He found Constantine holding down his brother Alexander by both knees, and pulling, with all his strength, at the knot of a cravat which he had tied around Alexander's throat. Alexander, who was nearly throttled, was begging for mercy, and his father came just in time to save him. On being asked the meaning of this strange scene, Constantine explained to his father that they were re-enacting a well-known event in Russian history—the assassination of the Emperor Paul I. Constantine was put under arrest for having attempted to strangle the czarowitz, and Alexander was sent to prison because he cried for mercy.

Wise and Otherwise.

President Thiers was the guest of Count von Beust in 1865, and refused to receive him in 1871.

There never was any heart truly great and generous that was not also tender and compassionate.

Victor Hugo's new work, "The Terrible Year," contains a violent denunciation of President Grant.

Victor Hugo denies, in the *Republique Francaise*, that he is engaged in a new translation of the Psalms.

"Positively no admittance here," is the forbidding notice over the entrance of an Alabama cemetery.

Steamboats were first used on the Hudson River in 1807 ; in England, in 1812, and in France, in 1816.

A man without merit will live free from the envy of others ; but who would wish to escape on these terms ?

The Prussian Government has prohibited the sale of woman's-rights publications issued in the United States.

A Chinese newspaper has entered upon its two thousandth volume. It has lost all of its original subscribers.

None of us really wish to exchange our identity for that of another, yet we are rarely satisfied with ourselves.

Beranger's poems have, nowadays, hardly any sale in France. In 1840 three hundred thousand copies were sold.

The ex-Emperor Napoleon passes most of his time at Chiselhurst in making additions to his entomological collection.

The late earthquake in California is now known to have affected an area of about 740 miles long by nearly 500 miles broad.

The Princess of Holstein-Noer, an American lady, has sued the relatives of her deceased husband for two million dollars.

The talent of success is nothing more than doing what you can do well, and doing well whatever you do, without a thought of fame.

There are some men so exquisitely selfish that they go through life not only without ever being loved, but without even wishing to be.

A Gate-City lawyer included in his bill against his client ; "To waking up in the night and thinking about your case, five dollars."

An editor says that the only reason why his house was not blown away during a recent gale, was because there was a heavy mortgage upon it.

Lake Choggoggaggoggmanchoggaggogg, Michigan, is a good place to go for the summer, and is recommended for people afflicted with stammering.

"Didn't you guarantee, Sir, that this horse would not shy before the fire of an enemy ?" "No more he won't. 'Tisn't till after the fire he shies."

A correspondent of an English paper recommends the lying of old iron about rosebushes. He finds that the iron-rust acts as a tonic to the rose.

A New York wedding-cake weighed forty pounds. It was in the form of a three-story house, with a sugar bride and groom coming out of the front-door.

The Duke de Grammont, who played so conspicuous a *role* during the last years of the Second Empire, is now a farmer and village-mayor in Languedoc.

Bazaine, the imprisoned marshal, has published a book on the operations of the Army of the Rhine, but has not a word to say about the capitulation of Metz.

Max Friedlaender, editor-in-chief of the Vienna *Neue Freie Presse*, and considered the ablest journalist in Germany, died quite suddenly a few weeks ago.

There are twenty female physicians at Berlin who are justly entitled to be called famous practitioners. They have amassed ample pecuniary means, it is said.

The latest novel of Ivan Tourgueneff, the Russian author, is entitled "The King Lear of the Steppe," and the German and French critics pronounce it his masterpiece.

After rolling all night in your berth at sea till you are miserably sick, it is irritating to have the steward open the door in the morning, and ask if you'll have a fresh *roll* for breakfast.

A poor forlorn boy, only seven years old, complains most bitterly of his big sister's harsh treatment. Last winter she grabbed his straw hat, cut down the rim, and calls it a "sailor."

Prince Bismarck said recently that the present generation in Alsace and Lorraine would have to die out before the people in those provinces would become thoroughly devoted to Germany.

The woman who is "worth her weight in gold" is not such a great match, after all. The average feminine avoirdupois would only balance about thirty thousand dollars of the precious metal.

It is the nature of man to be displeased with every thing that disappoints a favorite hope or flattering project; and it is the folly of too many of them to condemn, without investigating circumstances.

"Dick," said a certain lawyer to a countryman, who was considered more fool than knave, "what would you call the greatest curiosities in the world ?" "Why," replied Dick, an honest lawyer and a river on fire."

A young lady of Richmond, Va., intending to be married, recently telegraphed to Paris for silk stockings, to be made to order, with her name worked in them, and she got them—the price being, in green-backs, forty-two dollars a pair.

Metz is an uncomfortable place for Prussians to live in. The Messians, as they call themselves, seem to take especial delight in annoying their conquerors in every possible manner, and the interference of the military authorities only makes matters worse.

A Western paper says that twenty-five-cent diamonds are becoming so plenty among railroad brakemen that they are compelled to wear a piece of carpet over their shirt-bosoms after dark, to avoid giving lantern signals when moving about at stopping-places.

A recent number of the *Deutsche Bauzeitung*, of Berlin, says that a contractor of mason-work has been condemned to two years' imprisonment, and the carpenter to one-and-a-half years' imprisonment, by one of the German courts, for criminal neglect in their work, the building falling in consequence.

Field-Marshal Moltke is denounced in unmeasured terms by nearly the whole German press, for having said, during the debate on the new military code in the German Parliament, "Let us vote for rigorous penalties ; for, if our army, as it is said, is the people in arms, of course, there must be in it, also, rogues in arms."

Field-Marshal Moltke deposited his will the other day at the recorder's office in Berlin. The recorder asked him who he was. "I am Field-Marshal Moltke." "You will have to bring some one to identify you." Moltke went out smiling, and returned soon after with a private soldier, who said he knew the field-marshal.

Educational.

SANTA CLARA COLLEGE,

Santa Clara, California.

Under the management of the Fathers of the Society of Jesus.

THE SANTA CLARA COLLEGE WAS FOUNDED in 1851, and in 1852 was incorporated, with the privileges of a University. Diplomas are given in two departments—the Classic and Scientific.

The College buildings are large and commodious, while extensive play-grounds, with two covered gymnasiums, a swimming-pond, etc., afford every facility for healthful exercise.

The College possesses a very complete philosphical apparatus, and valuable collections of Mineralogy and Geology. It has, also, practical schools of Telegraphy, Photography and Surveying. Assaying of native ores is taught in a thoroughly fitted chemical laboratory.

The Scholastic Year, which is divided into two sessions of five months each, commences in August, and closes toward the beginning of June.

TERMS,

Payable semi-annually in advance:

Matriculation Fee, to be paid but once	$15 00
Board, Lodging, Tuition, Washing and Mending of Linen, School Stationery, Medical Attendance and Medicines, Baths, Fuel, Light per year	350 00

Modern Languages, Drawing, and Music form extra charges. For clothing, Books, Pocket-money, and the like, no advance made by the Institution.

For further particulars, apply to

REV. A. VARSI, S. J., President.

jan1-tf

COLLEGE OF NOTRE DAME

San Jose, California.

YOUNG LADIES' INSTITUTE.

THIS INSTITUTION, WHICH IS INCORPORated according to the laws of the State of California, and empowered to confer academical honors, commenced the Twenty-First Annual Session on Monday, August 21st, 1871. The course of instruction embraces all the branches of a thorough education.

TERMS:

Entrance Fee, to be paid but once	$15 00
Board and Tuition, per quarter	02 00
Washing, per quarter	12 00
Physicians' Fees, per quarter	2 50

Piano, Vocal Music, Drawing and Painting, form extra charges; but there is no extra charge for the French, Spanish or German Languages, nor for Plain Sewing and Fancy Needle-work.

Payments are required to be made half a session in advance. Pupils will find it much to their advantage to be present at the opening of the session. jan1-tf

ST. VINCENT'S COLLEGE,

Los Angeles, California.

THIS Institution, chartered according to the laws of the State of California, and empowered to confer Degrees, is situated in the City of Los Angeles, proverbial for the salubrity of its climate and the beauty of its scenery.

The faculty is composed of the FATHERS OF THE CONGREGATION OF THE MISSION OF ST. VINCET DE PAUL, who devote themselves to promote the health and happiness, as well as the intellectual and moral advancement of the students entrusted to their care.

The College is open to all over the age of ten years, who are competent to enter the primary course, and who come with respectable recommendations, provided they comply with the rules and discipline of the College, which, though strict, are nevertheless mild and parental.

STUDIES.

The course of studies embraces a full course of English and Classical Literature, the various branches of Mathematics, Ancient and Modern Languages, and also, a Commercial Department, to prepare young men for every branch of business.

TERMS:

For Board, Lodging and Tuition, per Scholastic Year	$250 00
Washing, per Scholastic Year	30 00
Piano and use of instrument, per month	8 00
Violin, Guitar, Flute, etc., each, per month	0 00
Vacation at the College	40 00

Those who learn to play on one of the above named instruments, will have the privilege of using a brass instrument free of charge; otherwise, there will be a charge of $3 00 per month.

For further information, apply to

REV. JAMES MAGILL, C. M. President.

jan1-tf

ST. VINCENT'S SCHOOL.

THIS Institution is situated in Santa Barbara, a short distance from the sea, in the most delightful and healthy part of the city. The grounds are extensive, and the building is large and convenient.

The course of instruction embraces the usual branches of a thorough English education. Spanish is also taught.

TERMS,

Invariably half-yearly in advance:

Board, Tuition, Bed, Bedding, Washing, etc., per annum	$200 00
Piano and use of instrument, per month, $6 60	68 00
Guitar, per month, $5 00	52 50

No extra charge for plain sewing, Fancy Needle-work, etc.

The Scholastic Year, of ten months and a half, commences August 16th, and terminates on the last Tuesday of June.

For further particulars, apply to

SISTERS OF CHARITY,

jan1-tf Santa Barbara, Cal.

ST. JOSEPH'S COLLEGE,

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THIS INSTITUTION IS SITUATED ON A picturesque elevation at the confluence of Van Duzen and Eel rivers, and near the town of Rohnerville. It is accessible from the chief towns in the vicinity by daily stages, and from other parts of the State by vessels and steamers, via San Francisco and Eureka.

The course of studies is classical, scientific and commercial. Splendid apparatus has been secured for teaching the natural sciences.

TERMS PER SCHOLASTIC YEAR,

(Payable half-yearly, in advance.)

For board, lodging, tuition, washing and mending linens	$225.00
Entrance fee, to be paid only once	10.00
Vacation at College	40.00

DAY PUPILS.

Senior Class	$60.00
Junior Class	40.00

Music, vocal and instrumental, drawing, and modern languages will form extra charges. The two sessions of the scholastic year commence, respectively, on the 16th of August and the 16th of January.

All communications regarding the College to be addressed o the Secretary, REV. F. ANTHONY.

Very Rev. P. HENNEBERY,

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Educational.

ST. IGNATIUS COLLEGE,

San Francisco, California.

THIS Literary Institution, conducted by the Fathers of the Society of Jesus, was opened for the reception of students on the 15th of October, 1855. It was incorporated, according to the laws of the State, on the 30th of April, 1850, and empowered to confer academical degrees with "such literary honors as are granted by any University in the United States."

The design of the Institution is to give a thorough Classical, Mathematical and Philosophical education. But besides the Classical, there is, also, a Commercial Course.

The College is intended for day-scholars only.

The hours of class are from 9 o'clock A. M. to 3 P. M.

Punctual attendance is indispensable. In case of absence or tardiness, a note from the parents or guardians will be required.

Frequent tardiness or absence exposes the offendor to the loss of his seat.

Every Thursday of the Academic Year is a holiday.

TERMS PER MONTH, IN ADVANCE:

(No deduction is made except in case of long illness.)

Tuition, in Preparatory Department	$3 00
" in Grammar Department	5 00
" in Higher Department	8 00

EXTRA CHARGES:

For the use of Instruments in Natural Philosophy, and Chemicals, first year, per month	$3 00
For the use of Instruments, etc., second year, per month	5 00
For each Academical Degree	10 00

jan1-tf

SAINT MARY'S COLLEGE,

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CONDUCTED BY THE CHRISTIAN BROTHERS

Offers every facility for acquiring a thorough Education, whether Classical, Scientific, or Commercial.

THOSE WHO COMPLETE THE CLASSICAL Course, receive the degree of A. B.; the Scientific, B. S.; the Commercial, Master of Accounts.

The Commercial Course has been established for the convenience of those who wish to acquire a good, practical education in as short a time as possible.

While proper care is bestowed on every branch in the College, our own language receives special attention. The daily exercises of the Students in Grammar, Composition and Rhetoric are publicly discussed and corrected in the class-room.

TERMS PER SCHOLASTIC YEAR,

Payable half-yearly in Advance:

Board, Tuition and Washing	$250 00
Entrance Fee	10 00
Physician's Fee and Medicines	5 00
Vacation at College	40 00
Day Students	00 00

Modern Languages, Music and Drawing form extra charges.

REV. BROTHER JUSTIN, President.

jan1-tf

St. CATHERINE'S SCHOOL,

Benicia, California.

CONDUCTED BY THE SISTERS OF ST. DOMINIC.

THIS Institution affords every facility for the acquisition of a refined and solid education. The Academy was founded in 1850, and now ranks among the most successful Educational Institutes in the State.

The course of instruction embraces the English, French, Spanish and Latin languages, Rhetoric, Elocution, Composition, Ancient and Modern History, Biography, Mythology, Chemistry, Geography, Astronomy, and use of Globes; Vocal Music, Instrumental Music, including Piano, Guitar, and Organ; Writing, Drawing, Painting in Water Colors and in Oil; Tapestry, Plain and Ornamental Needle-work, etc.

TERMS:

(Payable half-yearly, in advance.)

Board and Tuition, per Scholastic Year	$225 00
Washing	45 00
Entrance Fee	10 00

EXTRAS:

(Payable half-yearly.)

Piano and use of Instrument	$60 00
Organ " "	50 00
Guitar " "	50 00
Vocal Music, in Class	20 00
Private Lessons	40 00
Drawing and Painting in Water Colors	30 00
Painting in Oils	20 00
Board during Vacation	40 00

The Academic Year consists of two equal terms, the first commencing August 16th, the second, January 23d.

Pupils of any religious denomination will be received, but, for the sake of uniformity, all are required to be present at the regular religious services of the Institution.

Pupils entering after the commencement of a term are charged for such portion of it as may remain. No deduction, however, will be made if the pupil is withdrawn during the season, except in case of sickness.

Parents may rest satisfied that every attention, consistent with the spirit of a firm but mild government, will be paid to the comfort of the young ladies placed at this Institution.

Letters of inquiry may be addressed to the SISTER SUPERIOR. my25 tf

FRANCISCAN COLLEGE,

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THE FIFTH SESSION OF THIS INSTITUTION, conducted by the Fathers of the Order of St. Francis, will commence on August 16th.

The object of this institution is to give a good English, Mathematical, Classical and Philosophical Education at the lowest possible cost—a want long felt in California—and thereby bring its advantages within the reach of all.

TERMS:

Entrance Fee, to be paid but once	$15 00
Tuition, Board and Washing, per session of ten and a half months	150 50

Music, French and German form extra charges. Those who spend their vacations at the College will be charged $30.

Payments must be made semi-annually in advance.

Parents will pay for medical attendance, and supply toilet articles, etc.

Money will not be advanced by the College: for the purchase of necessary articles, a sufficient sum must be deposited.

For further particulars, apply to

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HAVE an unrivalled reputation throughout the great music centres of Europe and America, for quality of tone, perfect action, thorough workmanship, and extraordinary durability. A fine stock of them is on exhibition at our warerooms. Also the "AMERICAN" Piano-Forte, the GEORGI Piano-Forte, the "LITTLE BEAUTY" Piano (a perfect gem, and low priced) and Lunan's German UPRIGHT PIANOS.

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are the most popular instruments made, for Parlor, Chapel, Lodge or School-room. Nearly 50,000 of these are now in use. Prices from $60 to $450. A good assortment on hand.

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LATEST NOVELTIES.

J. W. TUCKER & CO., Jewelers, Nos. 101 and 103 Montgomery Street, San Francisco, offer for the Holidays the largest and best selected stock of Fine Goods ever offered in this market or any other.

Travelers' Guide.

C. P. R. R.

—COMMENCING—

Monday, April 29th, 1872,

And, until further notice, Trains and Boats will

Leave San Francisco

7.00 A. M. Overland Epxress Train for Sacramento, Marysville, Red Bluff, Colfax, Reno, Ogden and Omaha.

3.00 P. M. San Jose Passenger Train, stopping at all Way Stations.

4.00 P. M. *Passenger Train for Stockton, Merced and Sacramento.

6.30 P. M. Overland Emigrant Train, Through Freight and Accommodation.

7.30 A. M. Steamer New World from Broadway Wharf—Connecting at Vallejo, with Trains of California Pacific Railroad.

4.00 P. M. *Sacramento Steamer from Broadway Wharf—Connecting at Vallejo, with Trains of California Pacific Railroad.

2.00 P. M. *Steamer Antelope, from Broadway Wharf—Connecting at Donahue with Trains of S. F. and North Pacific Railroad.

8.00 A. M. Excursion Boat (Sundays only) from Broadway Wharf—Connecting with special Train of S. F. and N. P. R. R. for Cloverdale and intermediate points, returning to San Francisco by 7.00 P. M.

OAKLAND BRANCH.—LEAVE SAN FRANCISCO—7:00, 8:10, 9:20, 10:10 and 11:20 A.M.; 12:10, 1:50, 3:00, 4:00, 5:15, 6:30, 8:15, 9:20 and *11:30 P.M. (9:20, 11:20 and 3:00, to Oakland only.)

LEAVE BROOKLYN—*5:30, 6:40, 7:50, 9:00 and 11:00 A.M.; 1:30, 2:40, 4:55, 6:10, 7:55 and 10:10 P.M.

LEAVE OAKLAND—*5:40, 6:50, 8:00, 9:10, 10,00 and 11:10 A.M.; 12:00, 1:40, 2:50, 3:50, 5:05, 6:20, 8:05 and 10:20 P.M.

ALAMEDA BRANCH.—LEAVE SAN FRANCISCO.—7:20, 9:00 and 11:15 A.M.; 1:30, 4:00, 5:30 and 7:00 P.M. (7:20, 11:15 and 5:30 to Fruit Vale only.)

LEAVE HAYWARDS—*3:45, 7:00 and 10:45 A.M. and 3:30 P.M.

LEAVE FRUIT VALE—*4:40, 7:35, 9:00 and 11:20 A.M. 1:30, 4:05 and 5:30 P.M.

*Except Sundays.

T. H. GOODMAN, Gen'l Pass'gr and Ticket Ag't. A. N. TOWNE, Gen'l Sup't.

Southern Pacific Railroad

Time Schedule—Commencing April 15th, 1872.

TRAINS SOUTH	Through Trains.	San Jose Only.	San Jose Only.
Leave—			
San Francisco	8:10 A M	*3:20 P M	†4:40 P M
San Jose....Arrive	10:36 A M	5:40 P M	7:00 P M
Gilroy.....Arrive	11:55 A M	.....	.....
Hollister....Arrive	12:50 P M	.....	.....
Pajaro.....Arrive	1:25 A M	.....	.....

TRAINS NORTH.	San Jose Only.	San Jose Only.	Through Trains.
Leave—			
Pajaro	.....	.....	12:35 P M
Hollister	.....	.....	1:00 P M
Gilroy	.....	.....	2:00 P M
San Jose	†6:30 A M	7:50 A M	3:20 P M
Arrive at San Fran	8:50 A M	10:10 P M	5:50 P M

*Leaves at 2:30 P. M. SATURDAYS.

†Sundays excepted.

☞ An Extra Train will leave San Francisco on Sundays at 9:30 A. M. Returning, leave San Jose at 5:50 P. M.

FREIGHT TRAINS RUN DAILY Sundays excepted leaving San Francisco at 10:30 A. M., arriving at San Francisco at 4:25 P. M.

A. N. TOWNE, Gen'l Sup't. A. C. BASSETT, Ass't Sup't.

J. L. WILLCUTT, Gen'l Pass'gr Ag't.

Hotels.

TAMALPAIS HOTEL,

San Rafael, Marin County, only 14 miles from San Francisco.

THIS Hotel is now ready for the reception of guests for the Summer season. Recent improvements have been made, consisting of a Billiard Room 50x25 feet, and ten additional sleeping rooms, all handsomely furnished. The House is provided with every convenience for the comfort and pleasure of its guests, and possesses all the attractions of a first-class Hotel. Its proximity to the city, together with the convenience of access, combined with the beauty of the surrounding scenery and the well-known salubrity of the climate of San Rafael, offer a combination of attractions possessed by but few localities in the State.

The Hotel Omnibus will be in readiness at the depot on the arrival of every train, and will convey passengers and baggage to and from the House free of charge.

my25-tf R. PARDOW, JR.

BROOKLYN HOTEL,

BUSH STREET,

BET. MONTGOMERY AND SANSOME,

Adjoining the New Mercantile Library.

TERMS: $2.00 PER DAY.

KELLY & WOOD,

PROPRIETORS.

The Coach, plainly marked "BROOKLYN HOTEL," will be at the Railroad Depots and Steamboat Landings, to convey guests to the Hotel, free of charge.

KELLY & WOOD, Proprietors.

CENTRAL HOTEL,

814 and 816 Sansome Street,

Between Broadway and Pacific....SAN FRANCISCO.

THIS NEW, LARGE AND COMMODIOUS Hotel has been thoroughly renovated by the well-known proprietor, M. FARRELL, late proprietor of the Brooklyn House, where he will be happy to receive his numerous friends and the public in general. Thankful for past favors, he respectfully solicits a continuance of their future patronage.

There is a fire-proof safe in the House, where money and valuables can be kept at the risk of the proprietor. The Central House Coach will be at each car depot and steamboat landing, to convey passengers to the House free of charge.

Price of board to suit the times.

Parties sending for their friends to the States, or who expect any, will please notify MICHAEL FARRELL, and he will attend to them on their arrival, and forward them to their friends with due care, and thus save much trouble.

The strictest attention will be paid to the comfort of the patrons of this House.

MICHAEL FARRELL, Proprietor.

Business Cards.

JOHN D YOST. H. S. CROCKER.

H. S. CROCKER & CO.

STATIONERS, Printers and Lithographers, 401 and 403 Sansome Street, Cor. of Sacramento, San Francisco. Sacramento House, 42 and 44 J Street.

DANIEL HICKS. HENRY KELLER.

D. HICKS & CO.

BOOK BINDERS and Blank Book Manufacturers, 543 Clay Street, San Francisco, and 59 J Street, Sacramento. Blank books ruled, printed and bound to order.

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IMPORTER and dealer in Stoves, Ranges and Tinware, 422 Kearny Street, Between California and Pine Sts., San Francisco.

Agency for Stewart's Celebrated Stoves.

A. ROMERO,

STOCK AND MONEY BROKER. FOREIGN Coin bought and sold. North-East corner of California and Kearny Streets, San Francisco.

P. J. SULLIVAN & CO.

DEALERS IN CUSTOM-MADE CLOTHING and Furnishing Goods. A complete assortment of Clerical Suits always on hand.

P. J. SULLIVAN, & CO.,

jan1-tf 28 Third Street.

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AT the lowest market prices, of the best quality, delivered in any part of the city.

For sale by

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610 Larkin Street, between Ellis and Eddy.

T. J. WELSH,

ARCHITECT, N. E. COR. MONTGOMERY and Pine Streets. Rooms No. 12 and 13, San Francisco. my25-tf

M. McCANN & CO.

COMMISSION MERCHANTS, 818 BATTERY Street, San Francisco. Wool, Hides, Leather, Tallow, Sheep, Goat, Fox, Coon and Cat Skins, and all kinds of Furs sold on commission. Liberal advances made on Consignments, and prompt returns made at good prices.

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Everything necessary for funerals kept constantly on hand. Orders from the country will receive prompt attention, at moderate charges.

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Pure Wines and Liquors for Medical Use

Prescriptions carefully compounded.

200 and 202 Kearny Street,

SAN FRANCISCO.

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The Monks of the West, by the Count Montalembert	$8 00
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Illustrated Catholic Almanac	25
" Irish Am'n "	25
The Devil; Does he exist?	1 25
The Story of Ireland, by A. M. Sullivan	2 00
Hibernian Nights Entertainment	1 75
Legends and Fancy Tales of Ireland	2 00
History of the Irish Brigade	5 00
Mary Stewart, by Malines	1 75
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The Passion Play	1 50
Revelations of St. Gertrude	3 00
Lives of the Popes, complete	16 00
Florence O'Neil, or the Siege of Limerick	1 50
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A large assortment of Crucifixes, Rosaries, Statuary, Fonts, etc, Books sent free, by mail, on receipt of the advertised price.

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Prospectus.

TH

CATHOLIC GUARDIAN,

A Weekly Newspaper

AND REVIEW

PUBLISHED WITH THE APPROBATION OF THE MOST REV. ARCHBISHOP OF SAN FRANCISCO, AND THE RIGHT REV. BISHOPS OF LOS ANGELES AND GRASS VALLEY.

THE GUARDIAN is a family and literary newspaper, devoted to the interests of the Catholic Church, and contains, from week to week, Catholic intelligence from all sections not only of our own country but of Europe, while all matters of interest to the faithful in the Province of San Francisco, receive special attention.

THE GUARDIAN gives the latest intelligence from the Eternal City, bearing the words of the Holy Prisoner of the Vatican Such a work—to us a labor of love and heartfelt loyalty—is, at an era like the present when the secular press teems with studied misrepresentations of the Holy Father's language, on public occasions, more than anything else the true function of Catholic Journalism. And to carry out this object, THE GUARDIAN has made arrangements for the publication, at the earliest moment, of the latest Roman news from the chief Catholic papers of France, Spain and Italy, in addition to special correspondence from the Pontifical capital.

THE GUARDIAN belongs to no political party—but reserves to itself the right to treat all national questions in a spirit of conscientious patriotism; to commend at all times that which is praiseworthy, and to utter its disapproval of wrong-doing among men of all parties.

THE GUARDIAN aims to record the opinions, explain the views, and defend the position of Catholics in America, and to co-operate with our ecclesiastical instructors not only in quickening the zeal and piety of the faithful, but in enlightening the American people as to the true character of Catholicity, its object and its worth, and thereby lend some slight aid to a cause which all Catholics have at heart—the recovery of this nation to the Catholic faith by the diffusion of Catholic truth.

The Rev. Clergy and others, anxious for the exposition of Catholic doctrines and the defense of Catholic principles, are respectfully invited to act as agents and correspondents of THE GUARDIAN.

TERMS.

(Payable strictly in advance.)

By Mail, per year	$5 00
" " six months	2 50
" " three months	1 25
By Carrier, per month	50
" " one week	12½

OUR CLUB RATES.

For papers sent by mail to one address.

2 copies, one year	$ 9 00
5 " " "	20 00
10 " " "	35 00

Larger clubs at the same rate, *i. e.* $3.50 for each member.

TO ADVERTISERS.

The large circulation of THE GUARDIAN in the Catholic community of this city, and throughout the State, and amongst Catholic institutions on the Pacific Coast, makes it a most desirable medium for advertisers to reach a class of readers not accessible in any other way.

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☞ A Square is Ten Lines of Nonpareil Type. ☜

SQUARES.	One M'th.	Two M'ths	Three M'ths	Six M'ths	One Year.
One	$ 5	$ 9	$ 12	$ 20	$ 30
Two	9	16	20	32	50
Three	12	22	28	44	70
Four	15	27	35	56	90
Five	18	32	42	68	110
Ten	30	55	75	130	200
Fifteen	40	75	100	180	280

Transient Advertisements, 1.50 per square each insertion.

Twenty-five per cent discount allowed on the above rates.

Cuts inserted at above rates, without discount.

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Wants and Personal Information, Advertisements, 10 cents per line each insertion.

Editorial Notices, 20 cents a line.

SPECIAL REQUEST TO SUBSCRIBERS AND ADVERTISERS.—In making remittances for subscriptions, etc., always procure a draft on San Francisco, or a *Post-Office Money Order*, if possible. When neither of these can be procured, send the money, *but always in a* REGISTERED *letter*.

All postmasters are obliged to register letters when requested to do so.

All Communications should be addressed to the office of "THE CATHOLIC GUARDIAN," 403 Sansome Street, San Francisco, Cal.

FRANCIS DILLON EAGAN,
Editor and Publisher.

Advertisements.

W. S. GREEN. J. B. DE JARNATT.

W. S. GREEN & CO.

Real Estate Agents.

OFFICE:—Cor. Montgomery and Market Sts., over Hibernian Bank, San Francisco. Have reliable business connections in every county in California, and in the State of Oregon.

"GREEN'S LAND PAPER"

Is an AUTHORITY on all Land Matters. We start off with a circulation of 10,000! Copies furnished free! Send for one!

Advertisements only 25 cents per line. The best advertising Medium in the State. For our other offices, list of agents, etc., see "GREEN'S LAND PAPPER."

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Where they offer for sale

THE LARGEST STOCK OF

PAINTS,
OILS,
GLASS, etc., etc.

ON THE PACIFIC COAST,

At the Lowest Market Rates.

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CALIFORNIA TYPE FOUNDRY CO.

GEO. L. FAULKNER, Agent.

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MANUFACTURE Type, Presses and Printing Office Furniture. And import all the newest styles from the best foundries. Electrotyping and Stereotyping in all its branches.

The new type in which THE CATHOLIC GUARDIAN is printed is from this foundry.

A. WASON. P. J. MORRIS.

WASON & MORRIS,

(Successors to J. R. Kelly)

PLAIN and Decorative House and Sign Painters, Gilding and Glazing, Imitations of Wood and Marble. Banners, Flags and Military Standards painted to order. Importers and dealers in Paints, Oils, Turpentine, Varnishes, Brushes, Glass, etc.

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Corner of Folsom and Beale Sts.

SAN FRANCISCO.

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(Late of the Franklin House.)

THE United Staes Hotel has been thoroughly renovated and fitted up in superior style, and the proprietor is now able to provide his patrons and the public with superior accommodations, on the most reasonable terms.

Board, per week.....$4 00
Board and Lodging, per week.....$5 to $6 00
Board and Lodging, per day.....$1 00

Parties who have sent to the States for friends, or who expect friends, will please notify C. Maloney, and he will attend to them on arrival, and forward them with due care to their destination. By this means much may be saved and much inconvenience avoided.

A Library is attached to the House for the use of its patrons; also, a fire-proof safe, where money and other valuables are taken charge of at the risk of the proprietors.

An omnibus, with the name of the Hotel thereon, will be at the wharf to convey passengers to the Hotel free of charge. jei-tf

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In Santa Cruz County.

A FARM CONTAINING THREE HUNDRED acres. Splendid place for a Dairy. $6,500

Also, a Farm of 200 acres. Hill lands. A very desirable place. $3,000.

Also, several small tracts near town, suitable for gardeners.

Also, several desirable Dwelling Houses.

Also, unimproved Building Lots in Santa Cruz.

Terms easy. Apply to

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LACE CURTAINS,
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And full and complete stock of

UPHOLSTERY GOODS,

The Largest Stock on the Pacific Coast. Call and examine before purchasing.

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AND

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Every kind of Wall Paper Decoration made to order.

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THE ILLUSTRATED CATHOLIC FAMILY ALMANAC, for 1872.

Thirty-five first-class Illustrations.

144 PAGES, 12 MO., TINTED PAPER.

Single copies, 25 cents; one dozen copies, $2.50; one hundred copies, $16.

The Church Publication Society.
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General Agent,
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Savings and Loan Society.

OFFICE:

NE Cor. Montgomery & Market Sts., San Francisco.

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C. D. O'SULLIVAN.....Vice-President.
EDWARD MARTIN.....Treasurer.
RICHARD TOBIN.....Attorney.

TRUSTEES:

M. D. Sweeny, C. D. O'Sullivan, John Sullivan, R. J. Tobin, A. Donohoe, M. J. O'Connor, P. McAran, Gust. Touchard, Peter Donahue,

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The signature of the depositor should accompany his first deposit.

A proper pass-book will be delivered to the agent by whom the deposit is made.

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RECEIVE General and Special Deposits in Gold and Silver Currency. Deal in U. S. Bonds and Legal Tenders, and do a General Banking Business.

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EUGENE KELLY & CO., New York.
CONSOLIDATED BANK, limited, London.
BANK OF IRELAND, Dublin.

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Fire and Marine Insurance.

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OF SAN FRANCISCO.

THE CALIFORNIA LLOYDS.

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PROMPT SETTLEMENT OF LOSSES,

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N. G. KITTLE.....Vice-President.
CHARLES D. HAVEN.....Secretary.
GEO. T. BOHEN.....Surveyor.

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STATE INVESTMENT

AND

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San Francisco, November 2d, 1872.

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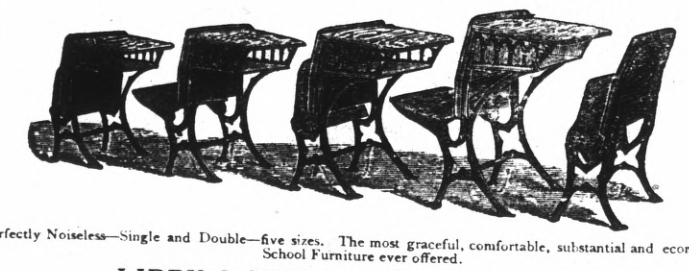
NEW GOTHIC SCHOOL DESKS AND SEATS.

With Curved Backs and Folding Curved Slats.



Perfectly Noiseless—Single and Double—five sizes. The most graceful, comfortable, substantial and economical School Furniture ever offered.

LIBBY & SWETT, No. 3 New Nontgomery St.,

(Grand Hotel Building) San Francisco.

NOTICE!

NOTICE!

NOTICE!

The Public are Respectfully Informed that

THE GREAT SEMI-ANNUAL

CLEARANCE SALE

Of Dry Goods At

J. J. O'BRIEN'S,

606 Market Street,

IS now drawing to a close, and all who intend to avail themselves of the extraordinary inducements now offered, had better call immediately, for you can effect a saving of

50 Cents on the Dollar!

We will offer during the next week

75 pieces Heavy French striped Silks, all colors, $1 a yard; reduced from $1 75.
24 pieces Plain Colored Silks, $1 50 a yard; reduced from $2 25.
Our entire stock of Black Silks reduced fully 40 per cent.
80 pieces fine French Poplin (sold for Irish), 87½ cents a yard; reduced from $1 25.
38 pieces real Irish Poplin, (Dublin) $1 25 a yard; well worth $2 00.
15 pieces best Japanese Silks, 65 cents a yard; reduced from $1.
90 pieces Silk-finished Japanes, Poplins, 37½ cents a yard; reduced from 50 cents.
Our entire stock of

SPRING DRESS GOODS

Reduced to half price, consisting of several thousand yards, at 12½, 15, 20 and 25 cents a yard.
A splendid line of Black Alpaca, from 25 cents a yard upward.
75 pieces best Black Fullard, 62½ cents a yard; reduced from $1.
15,000 yards Plain Black and Striped Grenadines, from 20 cents a yard upward.
A beautiful assortment of STRIPED SHAWLS, new styles, from $3 50 upward.
All our Broche Shawls reduced to half-price.
250 pieces splendid French Lawns for 12½ cents a yard; warranted fast collors.
200 pieces White and Colored Pique, from 20 cents a yard upward.
1 case Heavy Borded Pique, 20 cents a yard; same as is sold for 50 cents.
400 pairs Blankets, from $2 50 a pair upward.
1,000 White and Colored Marseilles Spreads, from $1 25 upward.
5,000 dozen, all-linen, Napkins, $1 a dozen; reduced from $1 75.
800 dozen all-linen Doilies, 60 cents a dozen; reduced from 75 cents.
6,000 dozen all-linen Towels, from $1 a dozen upward.
75 pieces Heavy Scotch Table Linen for 35 cents a yard; reduced from 50 cents.
460 pieces Heavy Linen Crash, 8 cents a yard; reduced from 12½ cents.
164 pieces 4-4 Irish Linen, 25 cents a yard; reduced from 37½ cents.
180 pieces Nottingham Lace, 25 cents a yard; reduced from 40 cents.
40 pieces Plaid Flannel Shirting, 15 cents a yard; reduced from 30 cents.
2 bales all-wool White Flannel, 25 cents a yard; worth 40 cents.
200 pieces Brown and White Canton Flannel, 10½ cents a yard; worth 25 cents.
750 pieces Scotch Diaper, $1 a piece; reduced from $1 75.
38 pieces Boys' Cloths, 50 cents a yard; reduced from 75 cents.
All makes of Muslins and Sheetings at greatly reduced prices.
A splendid line of Corsets, from 50 cents a pair upward.
750 Ladies' Balbriggans, 50 a dozen; reduced from $9.
500 dozen Jouvin's Kid Gloves, $1 25 a pair; reduced from $1 50.
175 dozen Joseph's Undressed Kid Gloves, slightly soiled, 35 cents a pair; reduced from $1.
All makes of American Prints, 10 cents a yard.
A large lot of Ladies' and Gent's Underwear, slightly soiled, half price.
A call respectfully solicited.

J. J. O'BRIEN,
606 Market Street, Near Montgomery.

☞ 10,000 yards Remnants on Center Table, to be sold for one quarter-price. my25-6m

McNALLY & HAWKINS,

IMPORTERS OF GAS FIXTURES, AND ALL kinds of Plumbing Material, No. 645 Market Street, adjoining R. C. Orphan Asylum, San Francisco. Buildings fitted up with gas, water and steam pipes, at the lowest market rates. All work warranted. Attention is called to the large assortment of Gas Chandeliers, Brackets, Pendants, Fancy Basins, Marble Slabs, Copper Boilers, etc. Sole agents for the Pacific Coast for the Improved Sun Burner and Ventilator, for lighting Churches, Halls, Theatres, etc. Orders from the Country will receive prompt attention.

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Corner of First & Bryant Sts.

SAN FRANCISCO.

THIS Institution is under the management of the SISTERS OF MERCY.

JAMES MURPHY, M. D.....Visiting Physician.
S. C. LANE, M. D.....Visiting Surgeon.
A. F. BELINGER, M. D.....Resident Physician.

TERMS:

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In the wards, per week.....$10 00
In rooms, with one or more, per week.....15 00
In private Rooms, per week.....20 00

Liquors and washing extra.
Confinement cases, $10 00 extra.
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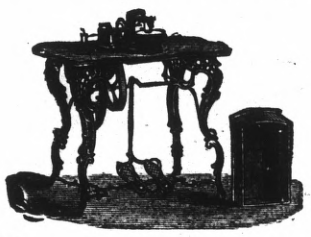

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